

THE ACADEMY.

A Record of Literature, Learning, Science, and Art.

"INTER SILVAS ACADEMI QUÆRERE VERUM."

GENERAL LITERATURE :—	PAGE	PHYSICAL SCIENCE :—	PAGE	PHILOLOGY :—	PAGE
Ralston's <i>Songs of the Russian People and Russian Folk Tales</i>	341	Brenchley's <i>Jottings during the Cruise of H.M.S. Curacao among the South Sea Islands in 1865</i>	350	Gèze's <i>Eléments de Grammaire Basque.—Guide Élémentaire de la Conversation Français-Basque</i>	356
Literary Notes	346	Notes on Scientific Work (Geography, Botany, Zoology, Anthropology)	351	Forbiger's <i>Virgil</i>	357
ART AND ARCHAEOLOGY :—		New Publications	353	Intelligence	359
Works in the Roman Catacombs	347	HISTORY :—		Contents of the Journals	359
Notes on Art	349	Jaffé's <i>Bibliotheca Rerum Germanicarum</i>	353	New Publications	359
New Publications	350	Intelligence	354	Advertisements	360
		Contents of the Journals	355		
		New Publications	355		

No. 80.] REGISTERED FOR MONDAY, SEPTEMBER 15, 1873. TRANSMISSION ABROAD. [Price 6d.

General Literature.

The Songs of the Russian People, as illustrative of Slavonic Mythology and Russian Social Life. By W. R. S. Ralston, M.A., of the British Museum, author of "Krilof and his Fables." Second edition. London: Ellis & Green. 1872.

Russian Folk Tales. By W. R. S. Ralston, M.A., of the British Museum, Corresponding Member of the Imperial Geographical Society of Russia, &c. London: Smith, Elder & Co. 1873.

It may seem superfluous to speak now of a work which, like the first of those above named, appeared some time ago and has already reached a second edition, a fact which sufficiently proves it to have been favourably received by the public. Nevertheless I am tempted to take this occasion of recurring to it *apropos* of the author's second work, which is also a continuation of the first, as I wish to consider them both, not from the general point of view, but as bearing more particularly upon the history of culture in the narrower sense. The former aspect, no doubt, is in some ways the most attractive, for every reader must be interested to know the kind and manner after which the Russian people expresses its feelings and sentiments amid the various vicissitudes of life in songs and tales, and how these reflect its modes of life and thought; especially as Ralston has executed his work with great skilfulness, selecting the most important and most attractive elements out of the abundant material before him. Yet the other side, which I propose to consider in the following lines, is scarcely, if at all, inferior in interest, especially as illustrating the outward and the secret relationship of certain customs, usages, superstitions, and ideas of the Russians with those of other peoples, a relationship which often extends much further than is apparent at the first glance. Thus Ralston remarks at starting (p. 11) about certain songs which ought to be described rather amongst the games than amongst the poems: "Therefore we will not dwell upon them at present; but there are a few others in which historical allusions occur, and which therefore seem to deserve special attention. Such for instance are the 'Titmouse' and the 'Oak Bench.' The subject of the first is marriage. The Bullfinch, after many unsuccessful attempts, determines to get married, so his sister, the Titmouse, invites the birds to her dwelling, in order that he may choose a spouse. The person who represents the Bullfinch wanders

about inside the Khorovod (choral dance) seeking for his bride among its members, &c. . . . This song is said to have been written during the reign of Ivan the Terrible (A.D. 1533-1584), but to have been prohibited for a time, on account of its containing allusions to the life of a certain influential Boyar." Nothing of the kind, however, is the case, and the Russian *savants* who have attempted to discover historical allusions here are in error; for such songs about the wedding of birds and other animals are met with also amongst other nations, as, for instance, the marriage of the blackbird and the thrush (*Mittler Deutsche Volkslieder*, Frankft. am Main, 1865, No. 559.561), of the chaffinch and the nightingale (No. 560), of the cock and the hen (No. 562), of the lark and the chaffinch (Puymaigre, *Chants populaires du pays messin*, Metz et Paris, 1865, pp. 309-12; also found in Cambrésis and in Provence), of the cockchafer and the fly (*Mittler*, No. 608-9), of the horse fly and the common fly (Nyerup, *Udvalg af Danske Viser*, Kjöbenh., 1821, ii. 104), of the grasshopper and the ant (Widter, *Lieder aus Venetien*, Wien, 1864, No. 102a; Ferraro, *Canti popol. monferrini*, Torino-Firenze, 1870, No. 97, 100), of mice and weasels (Passow, *Траговѣда Помякъ* Lips 1860, No. 623), &c., see also Uhland *Schriften* 3, 75 sqq. The fundamental idea of these songs probably dates from a time when the animal world was much nearer to mankind than now, and men transferred to it their own ideas and habits of life, though as they are nearly all of a humorous character, they must belong in their present form to a somewhat later period. Cf. Uhland l.c. 52-179. Like the above-named song, the *Posidyelki*, or social gatherings of the young country people during the long winter evenings, which begin with spinning and talk and end with songs and dances (p. 32), are not peculiar to Russia, but similar customs prevailed (and to a certain extent still prevail) in most other countries of Europe; in Germany such gatherings of the village youth on winter evenings are called *Spinnstube*, *Rockenstube*, *Kunkelstube*, *Lichtstube*, also *Spinnicht*, and *Kunkelheimgarten*; in Sicily in the neighbourhood about Noto they are called *sedia* or *sirennna*, and a pleasant description of them is given in the Venetian paper *La Scena*, 1872, No. 8; the writer of which, however, is far from imagining that he is at the same time describing a *Posidyelka*. As a matter of course, many of the Russian songs are devoted to the subject of love. "Here for instance," says Ralston (p. 48), "is the

outline of a romantic story. A brave youth leaves his native Ukraine and enters into the service of 'the King of Lithuania,' who shows him great favour. The king has a fair daughter whose heart is won by the young Cossack, a fact of which the father is made aware by the youth's own evil brothers," who repeat the idle boastings in which he had indulged when under the influence of strong drink. The king in his wrath orders his favourite to be taken out at once to the place of execution. His commands are obeyed, and the youth soon stands at the foot of the gallows. "While he ascended the ladder, and began to bid the princess farewell in a loud voice, she heard him afar off, hastened into her lofty chamber, and taking two steel daggers, pierced her white bosom. In the open field swings the brave youth,—on the daggers bends down the princess and dies." I do not think I am mistaken in seeing something more than an accidental resemblance between this song and the far-famed song of the Scandinavian North, *Hagbard and Signe*; see Svend Grundtvig, *Danmarks Gamle Folkeviser* No. 20.

There is a noteworthy custom prevailing amongst the Ruthenians when a dying man's agony is greatly prolonged, to pass a black dog through a hole made in the roof over his head, in the hope of thereby expediting the liberation of the soul from the body (p. 108). This is obviously a symbolical act meant to show the soul of the dying man the way out of its tenement; for the dog is often used to represent the soul, as I have shown in Pfeiffer's *Germania* xi. 170; it may be remembered too that in the place of Hecuba and the beggar who was stoned, a dog was, in each case, found underneath when the stones were cleared away (see concerning the beggar *Philostr. Vita Apoll.* iv. 10). But that the soul escapes through an opening in the roof is the belief also of the Chinese and North American Indians (Tylor, *Prim. Cult.* i. 477), and arose no doubt because the soul was supposed to leave the house by the same road as the living body entered it, which in early times was always the roof, as was quite lately the case amongst the Aleutians, Kamchadals and Mandans (see the Berlin *Zeitschrift für Ethnologie*, iii. 165); for which reason also in ancient Rome persons supposed to be dead were only allowed to return to their houses through the roof, as is still the custom in Persia (see my paper in the last-named journal, v. 101). If however the soul was conceived to leave the house through the window set open for the purpose as in Germany (Wuttke, *Volksabergl.* § 725), in Russia (Ralston, p. 314, "when all is over the window is immediately opened, and sometimes a cup of water is set on the sill for the use of the departing soul"), and elsewhere; it was usual to carry the corpse out the same way, as amongst the Russians (Ralston, p. 318, "The corpse was often carried out of the house through a window or through a hole made for the purpose, and the custom is still kept up in many parts;") and amongst the Greenlanders (Rink's Supplement, p. 97). In another place (p. 112) we read that *Rai* is the abode of the dead. "There, according to a tradition current amongst the Lithuanians, as well as among some of the Slavonic peoples, dwell the spirits which at some future time are to be sent to live upon earth in mortal bodies, and thither, when disembodied, will they return. No cold winds ever blow there, winter never enters those blissful realms, in which are preserved the seeds and types of all things that live upon the earth," &c. Further on (p. 374) it is related that far away amid the ocean waves, according to Slavonic tradition, lies the island called Buyán, one of the many forms of the *Rai* or Paradise. "There are to be found the Snake older than all snakes, and the prophetic Raven, elder brother of all ravens, and the Bird, the largest and oldest of all birds, with iron beak and copper claws, and the mother of Bees, eldest among bees." This idea that

in heaven there "are preserved the seeds and types of all things that live upon the earth" is likewise not peculiarly Russian; for on the one hand we are told that Yima, at the bidding of Ormuzd (*Vendidad* ii.), laid out a gigantic garden, and brought together in it the germs of all living creatures, cattle great and small, men, dogs, and the red shining fire, &c.; and on the other we meet with an exactly similar idea amongst the North American Indians and the ancient Peruvians (Tylor, *Prim. Cult.* ii. 221). Further on Ralston relates (p. 150), "When a water sprite's wife is about to bear a child, he assumes the appearance of an ordinary mortal, and fetches a midwife from some neighbouring village to attend her." This belief is very widely spread; it is found in various places in Germany (A. Kuhn, *Westphäl. Sagen*, i. 285-6), in Denmark and Sweden (Grimm's *Deutsche Mythol.*, p. 425), in Norway (Fay, *Norske Folke Sagn*, Christian. 1844, p. 32), in Ireland (*K. von K. Erin*, Stuttgart, 1847, iii. 243-250), and in Hebrew works (Tendlau, *Das Buch der Sagen und Legenden jüdischer Vorzeit*, 3rd ed., Frankfurt am Main, 1873, p. 122). In speaking of the water spirit (Vodyany), Ralston notices (p. 152) the superstition of the Bohemian fishers who are afraid of assisting a drowning man, thinking the Vodyany will be offended and will drive away the fish from their nets. This idea is familiar to every one from Sir Walter Scott's *Pirate*, and Tylor (*Prim. Cult.* i. 98) remarks on the subject: "Were this inhuman thought noticed in this one district (Zetland) alone, it might be fancied to have had its rise in some local idea now no longer to be explained. But when mentions of similar superstitions are collected among the St. Kilda islanders and the boatmen of the Danube, among French and English sailors, and even out of Europe and among less civilized races, we cease to think of local fancies, but look for some widely accepted belief of the lower culture to account for such a state of things." It is told of the wood demon Lyeshy (p. 158) that if by any chance a passer-by strikes upon his recent trail, he becomes bewildered, and does not easily find his way again; his best plan is to take off his shoes, and reverse their linings, and it may be as well also to turn his shirt or pelisse inside out. There is a German superstition to the same effect, according to which people who lose their way in a wood must either change their shoes or turn their pockets out or fasten their aprons wrong side uppermost (Wuttke, § 630). In the government of Archangel a whirlwind is set down to the wild dancing of a Lyeshy with his bride (p. 160), and in another place (p. 382) we read: "The Russian peasant generally attributes whirlwinds to the wild dances in which the devil indulges when celebrating his marriage with a witch; but sometimes, he thinks, a wizard is being whirled about in the 'dust-spouts' which may be seen in summer in the open plains: and so, if a sharp knife be thrown with good aim at one of them, it will fall to the ground streaming with blood." The notion of certain spirits as dancing with their brides in the whirlwind must have been naturalized in Germany too; for so only can we explain the German name of *Windsbraut* applied to the whirlwind; comp. Grimm (*Mythol.*, p. 598), who observes (p. 599) "throwing the knife is known to German superstition everywhere."

A pleasing legend of the Lusatian Wends given by Ralston (p. 194) runs as follows: "The Virgin Mary and the infant Christ once passed by a field in which a peasant was sowing barley, and she said to him: 'God be with thee, good man! As soon as thou hast sown, take thy sickle and begin to reap.' In a little time came a crowd of Jews in pursuit of her, and asked the peasant if he had seen a mother and child go by. 'She passed not long ago,' he replied, 'just when I was sowing this barley.' 'Idiot! why that must be twelve weeks ago!' exclaimed the Jews, seeing

that the barley was now ripe, and the peasant was reaping it, and they turned back. The same story," Ralston continues, "is told in a Little-Russian *Kolyadka*, only the Virgin carries on her hand a hawk—one of the symbols of the Sun God—instead of leading the infant Christ." This legend is to be found too in Catalonia, in a form resembling the Lusatian one, and probably in many other countries, being doubtless derived from some version of the apocryphal gospel of the Infancy of Christ. According to the Catalan version, the holy family, fleeing from the massacre of Bethlehem, came to a man sowing seed; the Virgin Mary bade him fetch his scythe to cut the crop, and he, full of faith, went to do so, and on his return found the crop ripe, so that the holy family could hide behind the first sheaf which he bound. When their pursuers questioned him, he replied that the fugitives had passed when he was sowing the field, at which they turned back disconcerted, and did not hear how a plant of mint and a "hunger bird" (jay, *gaitx*, *garulus glandarius*) called out, "Behind the sheaf!" So that God cursed them both, saying to the plant, "Mint thou art, and thou wilt mint lies; thou shalt bear flowers but no fruit" (*Tu ets menta y mentirás—Florirás y no granarás*). And to the bird he said: "Hungry thou art, and hungry thou shalt remain; however much thou eatest, thou shalt never be satisfied!" (*Gaitx ets y gaita serás—Per tant que menjis, no engreixarás*.) And that is why the mint never bears grain, and why the jay when he pounces on a field of buckwheat and goes on eating without stopping, is still always hungry. (Maspons y Labrós, *Lo Rondallayre*, Segona Serie, Barcelona, 1872, p. 28: *La Menta y'l Gaitx*.)

In several places (e.g. pp. 198, 307) Ralston observes that the Slavonic divine blacksmith became transformed in Christian times into the double saint Kuz'ma-Dem'yan (Cosmas and Damian). This transformation, like many others of the kind, is not a little enigmatical, for in all the legends of these saints, as narrated in the *Legenda Aurea* (cap. 143, ed. Grässe), there is nothing at all to remind us of the blacksmith's art, the profession of these two saints, who were martyred under Diocletian, being that of physicians. There is only one word in their legend which could have given occasion to their transformation into smiths. In the account of one of their miraculous cures it is said: "Quidam vir sanctis martiribus serviebat, cui cancer unum crus totum consumerat. Et ecce dormiente illo sancti Cosmas et Damianus devoto suo apparuerunt unguenta et ferramenta secum portantes," &c. It is not quite inconceivable that the word *ferramenta* (iron instruments) may have brought about the transformation of the surgeons into smiths. It would not be the only case of the kind.

Special virtue is ascribed to the dew that falls on certain nights. In White Russia, it is the custom on St. George's day to drive the cattle afiel through the morning dew, and in Little Russia and Bulgaria the young people go out early and roll themselves in it. The habit of washing in dew on the morning of St. John's day is common to various Slavonic peoples (pp. 231, 241). The pagan Icelanders and Swedes were also in the habit of bathing in the dew on Midsummer night, "ut morbi corporis miraculose sanentur," as Finn Magnussen mentions, *Lexic. Mythol.*, p. 672. There is a French superstition, "se rouler sur de la rosée d'avance le jour de S. Jean avant le soleil levé, pour guérir des fièvres." (Thiers, *Traité des Superstitions*, ii. ed., Paris, 1697, i. 301). "En Saintonge, les amoureux vont se rouler nus dans la rosée, pour être aimés de qui ils aiment. Cela s'appelle *prendre l'aiguail de mai*" (Bugeaud, *Chants et Chansons populaires des Provinces de l'Ouest*, Niort, 1866, i. 281). In the neighbourhood of Como there is a saying, "S. John's dew heals every ill" (*La rosada de San Giovanni—La guariss*

tücc i malann. Bolza, *Canzoni popolari comasche*, Vienna, 1867, p. 648.) And Thomas Moore in a note on *Lalla Rookh* observes: "The Nucta, or Miraculous Drop, falls in Egypt precisely on St. John's day, and is supposed to have the effect of stopping the plague." Gervasius of Tilbury mentions as an English custom of his own time (beginning of the twelfth century) "Plurimos quoque vidimus potentes, qui sancto die Pentecostes cibum non sumerent, donec rorem de caelo hausissent vel super se descendisse sensissent (see my ed. of the *Otia Imperialia*, Hannov., 1856, p. 2 and note pp. 54-7). Special healing power was attributed to the *Pfingstborn* (Whitsuntide-well) near the town of Steinau in the province of Hanau; people gathered the May-dew on the adjacent meadow, drank it, and washed themselves with it (Lynker, *Hessische Sagen*, No. 329). One sees that Maytime was held sacred in the earliest times, as it still continues to be honoured with various festal celebrations; and this too holds good of Russia. "On Thursday before Trinity Day or Whit Sunday (the Semik holiday) the Russian villagers and the common people in the towns go out into the woods, sing songs, weave garlands, and cut down a young birch tree, which they dress up in woman's clothes, or adorn with many coloured shreds and ribbons. After that comes a feast, at the end of which they take the dressed-up birch tree, carry it home to their village with joyful dance and song, and set it up in one of the houses, where it remains as an honoured guest till Whit Sunday. On the two intervening days they pay visits to the house where their 'guest' is, but on the third day, Whit Sunday, they take her to a stream, and fling her into its waters, throwing their Semik garlands after her. . . . In these instances the Semik birch tree, the 'bush,' the 'poplar,' and the Whitsuntide puppet are all representations of some Deity of the Spring, whom the people worshipped in olden days and whose memory still survives" (p. 234-5). Comp. Grimm, *Mythol.*, 738. Similar customs prevail in Sweden, as appears from a tale of Mrs. Carlén's (Paul Värning), where a popular fête in a village in Småland is spoken of: "A tall maypole was erected on that day (the festival of S. John), as every year, on a broad open space, gaily decked in long garments of birch boughs. The arms, wound round with garlands, bent in dignified semicircles to the slender waist, while the so-called neck shone with tinsel and great pearl necklaces made of strings of blown eggs: a huge crown adorned the head and completed the costume." In antiquity too we find deities, especially feminine ones, occasionally represented by decorated trees. "In Proserpinae sacris celsa arbor in effigiem virginis formamque componitur, et cum intra civitatem fuerit illata, quadraginta noctibus plangitur, quadagesima vero nocte comburitur" (Firm. Mat. de err. prof. rel., 27). Proserpine is of course in all ways nearly related to the goddesses of spring. The following passage (Ralston, p. 238) is still *apropos* of the Whitsuntide festivities: "On the banks of the river Metch, near Tula, there stands a circle of stones. These, according to popular belief, were once girls who formed a Khorovod on this spot, and who danced on Whit Sunday in so furious a manner that they were all thundersmitten into stone." Similar legends to these are found in England (Max Müller's *Chips*, iii. 284-5); Stonehenge itself being called *chorea gigantum* by Geoffrey of Monmouth (cf. Gervas. of Tilbury, ed. Liebrecht, p. 81). Tall upright stones, the more when arranged in a circle, may easily be taken, especially by the lively imagination of the people, for groups of transformed dancers, and we meet accordingly with tales of the kind in very many places, where they are mostly applied to Sabbath-breakers. See Grässe, *Der Tannhäuser und der ewige Jude*, Dresden, 1861, p. 121; Pauli, *Schimpf und Ernst*, No. 388,

with Oesterley's note (Bibliothek des literar. Vereins in Stuttgart No. 88); W. Menzel, *Die Vorchristliche Unsterblichkeitslehre*, Leipzig, 1870, i. 144. A kindred legend in Normandy is quoted by Edélestand du Ménil, *Études sur quelques points d'archéologie*, Paris et Leipzig, 1862, p. 472. That there were other ways in which, according to popular belief, the accursed dancers were punished, and that this whole series of Christian legends, mostly of mediæval origin, point to an ancient heathen Phallus worship, has been shown in the *Revue Celtique*, Paris, 1870, vol. i., p. 140., No. 6, by the present writer.

On p. 255 Ralston speaks of a very singular ceremony performed (on the first of September) by the girls in many parts of Russia; they make small coffins of turnips and other vegetables, enclose flies and other insects in them, and then bury them with a great show of mourning; and he observes: "It has been already mentioned that the soul was often represented by the heathen Slavonians as a fly, gnat, or other insect." It would seem therefore that we have to do, in the Russian custom, with a symbolical funeral ceremony held for all the corpses which have been left unburied in the course of the year. Something of the same sort occurs in the Samoan Archipelago, where it is believed that the unburied dead wander about in the air bemoaning themselves, and punish their surviving relatives for their neglect, for which reason the latter sit down, spread out a cloth, and calling upon the gods, wait to see whether any kind of animal crawls upon the cloth. If there comes an ant, or a locust, or anything of that kind, it is the soul of the "young man," and is interred with all due ceremony in place of the missing corpse, but if no animal comes, the spirit is supposed to be angry with the persons seated (Turner, *Nineteen Years in Polynesia*, Lond., 1861, p. 233). The following ceremony observed on wedding days in Russia is also very remarkable (p. 280): "On the top of the steps leading into the house of the bridegroom, his father and mother meet the young couple, and bless them with bread and salt, while some of the relatives pour over them barley and down and give them fresh milk to drink." This sprinkling with corn was at one time an English custom, as appears from Polydore Virgil (*De Inv. Rer.* i. 4): "Spicea corona sponsa redimita caput, praesertim ruri, ducitur, vel manu gerit ipsam coronam: seu dum ingreditur domum, boni ominis causa, super ejus caput jacitur triticum, quasi inde consecutura sit foecunditatem." The like custom prevailed in the Jura, Béarn, Lorraine, Sardinia, Spain, heathen Prussia, India, and amongst the Jews (Edélestand du Ménil, *Études sur quelques points*, &c., pp. 4, 55); and again in Tibet: "Le repas fini, les membres des deux familles prennent la fiancée par les bras pour la mener à pied à la maison du futur, ou, si c'est loin, ils la conduisent à cheval. On jette des grains de froment ou d'orge grise sur la fiancée," &c. *Nouv. Fourn. Asiat.* iv. 252. Why barley in particular should be used in this ceremony is explained by Edélestand du Ménil, l. c. p. 4, Bachofen, *Mutterrecht*, Stuttgart, 1861, p. 421, Gubernatis, *Zoological Mythology*, Lond., 1872, i. 47, and others. In one of the Russian marriage songs mention is made of a golden horned stag—one of the forms, perhaps, of the solar deity—who promises to be present at a marriage, and to light up the whole courtyard with his antlers (p. 307). Ralston's conjecture on this point is correct, for the sun-stag is frequently spoken of in northern mythology (see Simrock's *Deutsche Mythologie*, 3rd ed., pp. 275, 321). Amongst the Red-Skins the image of a stag was sacred to the sun (J. G. Müller, *Geschichte der Amerik. Urreligionen*, Basel, 1855, p. 70), and amongst Arabian poets the sun is described as a gazelle (F. G. Bergmann, *Les Chants de Sol. Sôlartiodh*, Strasb. et Paris, 1858, p. 110).

Speaking of wizards and witches, Ralston mentions that sometimes, instead of sending evil spirits to torment a man internally, a witch is supposed to change him by night into a horse and ride him over hill and dale until he is all but dead with fatigue (p. 393). This belief may be met with also in England, Denmark, and Iceland (Henderson, *Notes on the Folk-Lore of the Northern Counties of England*, Lond., 1866, pp. 154-8); in Germany and Flanders (J. W. Wolf, *Deutsche Sagen*, Leipzig, 1845, No. 141. *Niederländ. Sagen*, Leipzig, 1843, No. 389); Tyrol (Schneller, *Mährchen und Sagen aus Wälschtirol*, Innsbruck, 1867, p. 22, No. 3), and in Catalonia (Maspons y Labrós, *Rondallayre*, Barcelona, 1871, No. 23, "La bruixa del ferrer"). According to another Russian superstition, there are heart-devouring witches, who trouble the peasant's repose (p. 413). This idea also is widely spread, and Ralston refers in this context to Grimm (*D. M.*, 1035), who traces it amongst the ancient Romans, the Germans, and Serbs. It is to be found too in the East, for Pietro della Valle (*Voyages*, &c., Rouen, 1745, vi. 164) writes from the Persian harbour Cambrû: "Une vieille arabe, nommée Meluk, fut mise en prison, accusée comme sorcière d'avoir ensorcelé, ou, comme ils ont accoutumé de parler, d'avoir mangé le cœur d'un jeune homme." And Ibn' Batuat relates of the Moslem inhabitants of the town Barwen in India: "There are some amongst them who know how to look at a man on such wise, that he immediately falls down dead under their gaze. The common people say that when any one has been in this way killed by a look, if the body is opened, no heart is to be found, so that they say: 'He has eaten his heart.' But this is most commonly done by women; such a woman is called *Kaftar*. When I was a judge in Delhi, a woman was brought to me by a great crowd of persons calling out, 'She is a *Kaftar*, she has eaten the heart of a young man, and he is dead.' They had brought the young man with them; then I commanded them to go at once with her to the Sultan's vizier," &c. (Kosegarten's *Notes on Nechshebi's Touti Nameh*, Stuttg., 1822, pp. 263-4).

From the above examples sufficiently appears the scientific importance of Ralston's work, which fully attains the purpose expressed on the title page, and illustrates both Slavonic mythology and Russian social life in the most attractive and instructive manner.

We come now to the *Folk Tales*, and are glad to find that the task which Ralston has here proposed to himself is accomplished in a not less satisfactory manner. In this selection also he has, of course, made use of the most important collections, and has proceeded with so much taste and judgment that his work takes an honourable place amongst those of its class. As he observes in the Preface: "My chief aim has been to familiarize English readers with the Russian folk-tale; the historical and mythological problems involved in it can be discussed at a later period," it would be out of place to dwell minutely on the latter subjects, and we will only express a hope that in his future investigation of them he will proceed with the calmness and deliberation which has become peculiarly necessary of late, and will not indulge in quite as bold flights of fancy as other students in the same field. But on this point we need not be uneasy, for he has very wisely remarked, at the end of the *Songs*: "Great caution is requisite on the part of every one who undertakes to evolve a mythological system from a mass of popular traditions. In no case is such care more urgently demanded than in that of a student who has to deal with materials of so mixed a nature and of so doubtful an extraction as are the songs and stories of the Russian people,"—or indeed of every people. I will not therefore attempt to forestall the results of Ralston's inquiries into these problems, and will only, as before, call attention to a few points showing

the relationship between the ideas of the Russian people and those of other nations.

In the tale on p. 15 a grandmother says to her granddaughter who is threatened by a fiend: "O dear me, my poor unhappy child! Go quickly to the priest, and ask him this favour—that if you die, your body shall not be taken out of the house through the doorway, but that the ground shall be dug away from under the threshold, and that you shall be dragged out through an opening." What seems here to be an exceptional way of conveying a corpse out of the house was originally the common mode of proceeding amongst various nations, in order to prevent the dead man or his spirit from returning, when this was dreaded, and as it was supposed that the return would take place by the same route as the exit, a way was chosen that could be closed up again. Thus the Tuski take away their dead through a hole in the back part of the hut, and then close up the hole with the greatest care (Dale, *Alaska and its Resources*, p. 378, sqq.); the Hottentots removed their dead from the hut by an opening broken out on purpose to prevent them from finding the way back; the Siamese, with the same intention, break an opening through the house wall to carry the coffin through, and then hurry it at full speed round the house; see Tylor, *Prim. Cult.* ii. 23, who mentions also other cases among various nations of taking out the dead by a gap made on purpose. He adds, "Their motive is not clear:" but it becomes so from what is said above. See also Grimm *Rechtsalt.* pp. 726-8, No. 12. The touching tale of the dead mother who returns from the grave to suckle her child (pp. 19, 20) is repeated in the legends and songs of many lands. The distinguished Danish scholar Svend Grundtvig indeed, in his classical work *Danmarks Gamle Folkeviser*, iii. 868, declares this trait, which appears in a popular Danish song, to be spurious and inconsistent with popular belief, and even improbable and in bad taste; but it recurs too often for this to be tenable, not merely in many German fairy tales and legends (which Grundtvig quotes), but in a Walloon song (*Les Enfants de la Mort*; see Count Puymaigre's "Notes sur quelques Chansons populaires" in the *Revue de l'Est*, Metz, 1868, *Extrait* pp. 25-8), in one of Provence (*Les Orphelins*; Damase Aïbaud, *Chants pop. de la Provence*, i. 73), in Northern Italy (*La povera Lena*; Ferraro, *Canti pop. Monferrini*, No. 32), and lastly in a modern Greek tale (Hahn. No. 83, *Die Elfin als Hausfrau*). In a story of which Ralston (p. 38) says that "it illustrates a custom in which the Russians differ from some other peoples," it is said of a certain shrew "she had not even been wrapped in swaddling clothes when a baby, nor swung in a *liulka*. Thereupon her husband determined to remedy the shortcomings of her early education, and whenever she showed herself capricious or took to squalling, he immediately had her swaddled and placed in a *liulka* and began swinging her to and fro. By the end of a half year she became "quite silky—all her caprices had been swung out of her." Here we are reminded of the old French pleasantry, which Bouchet (*Sérees*, p. 87) records of a man who had a bad wife, and every time she scolded, had her put in a cradle and rocked till she was still, "ce qui finit par la rendre fort douce."

The account of the price demanded for a cat (Whittington's cat, which however comes originally from further East than Russia) is very remarkable; the master of the animal says (p. 45): "I'll make the beastie stand on his legs while I hold him up by his fore-legs, and you shall pile gold pieces around him so as just to hide him—I shall be content with that." This is a very ancient mode of reckoning or measuring, especially for money fines; it appears in Snorri's *Edda* (Skalda 39), and was also customary in Germany,

England, and amongst the Arabs, as Grimm sets forth at length, *Rechtsalt.* p. 668 sqq., from whence I take the following old Welsh law: "Si quis felem horrei custodem vel occiderit vel furto abstulerit, felis summa cauda suspendatur, capite aream mundam et planam attingente, et in eam grana tritici offundantur, usque dum summitas caudae tritico cooperiatur." Wotton, *Leges Walliae*, iii. 5, who observes that, according to later ordinances in England, any one who killed a swan was obliged to hold it up by the bill and cover it with corn. To Grimm's references may be added the following old Spanish penalty for cat-stealing: "Quicumque gatam furatus fuerit, et dominus gati eum invenerit cum latrone, secundum forum dominus gati debet habere funem unius palmi, que collo gati ligata ab una parte, ab alia ligetur in quodam ligno acuto, quod debet figi ibi ubi ligatus fuerit in aliqua planicie, que LX. pedes contineat circumquaque: et latro debet cooperire milio gatam sic ligatum." (Ferd. Wolf, *Ein Beitrag zur Rechtssymbolik aus Spanischen Quellen*. Reports of the Vienna Acad., li. 109); and a passage from the well-known mediæval poem *Waltharius* (Grimm and Schmeller, p. 16, v. 403-7) "Dixerat 'o si quis mihi Waltharium fugientem—Afferat evinctum, ceu nequam forte liciscam!—Hunc ego mox auro vestirem saepe recocto—Et tellure quidem stantem hinc inde onerarem—Atque viam penitus clausissem vivo talentis.'" Akin to the passage from *Fredegar* (Grimm 672): "ut veniret legatarius Francorum sedens super equum, contum erectum tenens in manum ante aulam palatii Alarici et tam diu Alaricus et Gotthi super eum solidos jactarent, quousque legatum et equum et cacumen contum solidis cooperirent," is another from Meibom, *Script. rer. German.* ii. 332, according to which Margrave Otto of the Arrow (+ 1308) said to Bishop Günther of Magdeburg, who released him from prison for 4000 marks: "Thou knowest not how to fix the ransom of a margrave; I ought to have been seated on horseback with upright lance and to have piled gold and silver round me till the point of the lance was no longer to be seen." In Africa too there are examples of the same way of measuring (which in Germany has given rise to the expression "*die Hülle und die Fülle*," for the skin of the murdered beast was sometimes to be filled as well as covered by the offender), for Laing (*Travels through the Timanee*, &c.) relates that the followers of some Timanee chieftains are obliged to supply them yearly with as much rice as will cover them from head to foot when they are standing upright. Lastly, one may compare the price of the cat in the Russian fairy tale with Jain (in one version of "The Son of the Widow" in Campbell's *Tales of the Western Highlands*), who bought a cow for as much gold as would cover it from nose to tail.

Not less remarkable is the Russian tale (p. 168) which begins by telling how two old people were childless for a long time: "At last the husband went into the forest, felled wood and made a cradle. Into this his wife laid one of the logs he had cut, and began swinging it, crooning the while a rune beginning: 'Swing, blockie dear, swing.' After a little time, behold! the block already had legs. The old woman rejoiced greatly, and began singing anew, and went on singing until the block became a babe." This is apparently the same tale as that Gubernatis notices (*Zoolog. Myth.* i. 408), a parallel to which, in the Finnish epic *Kalevala*, was mentioned before (*Acad.* iv. 225) "as an echo of the widely spread custom of supplying the place of a lost or wished-for child by a doll or a gourd." We have here an additional example of the liveliness of the fancy amongst the grown up children of savage times (cf. Tylor, *Early History of Mankind*, p. 108, 2nd ed.). In like manner the Ostjak women on the Obi make room in their bed for three years for a log of wood representing their deceased husband.

In this connection there are other passages of the *Kalevala* that might be quoted, e.g. where Kullervo says to his father (Schieffner's translation, p. 217): "(Ich) werde auch um dich nicht weinen,—Höre ich, dass du gestorben;—Werd mir einen Vater machen,—Mund und Kopf aus Lehm und Steinen,—Augen aus des Sumpfes Beeren,—Seinen Bart aus dürrn Stoppeln,—Füsse ihm aus Weidenzweigen—Fleisch ihm aus verfaulten Bäumen." The most ancient idols, as is well known, were nothing but rough logs; thus *Jupiter Tigillus* (August. *De Civ. Dei*, vii. 1), i.e. Jupiter the beam, or Jupiter worshipped in the form of a beam of wood; so the *Δόκωνα* of Sparta, and Festus observes in general: "Delubrum dicebant fustem delibratum, hoc est, decorticatum, quem venerabantur pro deo." See also Otfried Müller, *Archæologie*, &c., p. 47 (1st ed.), and Tylor, *Prim. Cult.* ii. 151. Even the famous *Irmensäule* destroyed by Charlemagne was originally nothing but a "truncus ligni." Grimm, *Mythol.*, p. 106. In another place, where Ralston (p. 159) tells how "a girl obtains from her father a rough dress of pig's skin and two sets of gorgeous apparel; the former she herself assumes, in the latter she dresses up three *Kuklui*, which in this instance were probably mere blocks of wood," he is no doubt perfectly right. But he is less so, it seems, where in a note upon another version of the same story he says (p. 161): "The germ of all these repulsive stories about incestuous unions, proposed but not carried out, was probably a nature myth akin to that alluded to in the passage of the *Rigveda* containing the dialogue between Yama and Yami—'where she (the night) implores her brother (the day) to make her his wife, and where he declines her offer because, as he says, they have called it sin that a brother should marry his sister.' Max Müller, *Lectures*, sixth ed. ii. 557." We are in no wise dealing here with a nature myth, for the *ἐπικείνοιοι μῆτις*, even between the nearest relations (parents and children, brothers and sisters), was a general custom in the primitive age, and was still to be met with at a later date amongst the Macedonians, Greeks, Alani, Hibernians, Arabs, Persians, Egyptians, &c. (v. Strabo, pp. 201, 735, 783; Justin xi. 9; Arrian, *Exp. Alex.* ii. 11; Bachofen, *Mutterrecht*, Stuttg., 1861, p. 368). Plato (*De Rep.* v. 461) sanctions the marriage of brother and sister, and the "incestuous unions" so frequent in mythology are only a reminiscence of a once general custom transferred to the company of the gods (cf. Braun, *Naturgeschichte der Sage*, München, 1864, p. 476). As late as towards the end of the seventeenth century it was allowable on the Gaboon for the son to marry his mother, and the father his daughter (Bastian, *Rechtsverhältnisse*, &c., Berlin, 1872, p. lxi). Those "incestuous unions" so often spoken of in legends and fairy tales are thus in no way nature myths, but rather echoes of primitive culture, and Ralston's quotation from the *Veda*, where the sister offers to marry her brother, and he rejects the proposal as sinful, is itself such an echo, only belonging to a time when such marriages had been already declared to be sinful. We see here again how cautious one has to be in deriving legendary traits from supposed nature myths, a point on which I have already insisted above (*Acad.* iv. 223). In the same place (p. 225), however, I was also able to confirm the justice of Gubernatis' remark, "that the worship of the bull and cow was widely spread even among northern nations," by referring to Holmboe's treatise, and we now understand the bearing of the passage from a Russian tale given by Ralston (p. 183) where we read: "The princess went into the open field, bowed down before the cow's right foot and got plenty to eat and to drink and fine clothes to put on." Further on (p. 295) we find a fairy tale which Ralston rather prosaically characterises as "one of those tales of the Munchausen class," but which Uhland (*Schriften zur*

Dichtung und Sage, iii. 213 ff, especially p. 223 sqq.) thought worthy of full and ample and at the same time poetical treatment. In the Russian tale there is amongst other things a mill that "grinds pies and pancakes;" similar magic mills, amongst which the mill *Grotti* of Snorri's *Edda* belongs, and which always have a mythical origin, are met with constantly in popular tales and songs. I have treated the subject in Benfey's *Orient und Occident*, ii. 275 sqq., and add here some further references; namely, an Icelandic tale in Arnason's *Islenskar Thiodhsögur*, &c., Leipzig, 1864, ii. 9, "*Maladhu hvorki malt nè salt*"; a Swedish legend in Berg and Gaedeken's *Nordiske Sagn*, Kjöbenhavn, 1868, p. 22, "*Hulen ved Sandsbygd*." Widter's *Volkslieder aus Venetien* in the reports of the phil. hist. class of the Vienna Acad., vol. xli., p. 313, No. 78, "*La Superba Mantovana*" (with the note, p. 354); Uhland's *Volkslieder*, No. 32, "*Goldmühle*" (with the note in *Schriften*, iv. 34); Erlach's *Volkslieder der Deutschen*, Mannheim, 1834, i. 137, "*Die Sproede*"; Tarbé, *Romancero de la Champagne*, Reims, 1863-4, ii. 127; Bernoni, *Canti popolari Veneziani*, Venezia, 1873, Puntata xii., p. 15; Chasiotis *Συλλογὴ τῶν κατὰ τὴν Ἑπειρὸν ἐθνωτικῶν ἀσμάτων*, Ἀθήνη, 1866, p. 33; No. 12, p. 53, No. 43.

It will be apparent from the above remarks that quite apart from the subject matter of the tales, and their counterparts in other countries, which Ralston occasionally notices, but proposes to examine more in detail at a future time, the incidental traits given are of considerable importance, especially in reference to that part of the general history of civilization which deals with manners, customs, and popular beliefs, and that from this point of view also the collection is well deserving of attention. Ralston has not stopped short with translating, but has provided each section (Mythological, Magic and Witchcraft, Ghost Stories, Legends) with a very valuable introduction and the whole work with an equally attractive "Introductory Chapter," in which he shows the relation of Russian popular tales to Russian life, sentiment, and humour, and illustrates them by stories selected for that purpose. Here, as in the *Songs*, he has fully reached his purpose of interesting the general reader in these tales "and through them in the lives of those Russian men and women of low degree who are wont to tell them, those Russian children who love to hear them." But besides the general reader, the learned and literary student will, as we have seen, derive much profit from this book, which, independently of the fifty-one literally rendered tales, contains numerous summaries, in giving which the author aspires to have also kept closely to the text. Only so can such works possess a scientific value. We await with impatience the fulfilment of the author's promise, which we give in his own words: "Besides the stories about animals, I have left unnoticed two other groups of skazkas—those which relate to historical events, and those in which figure the heroes of the Russian 'epic poems' or 'metrical romances.' My next volume will be devoted to the Builinas, as those poems are called, and in it the skazkas which are connected with them will find their fitting place. In it also I hope to find space for the discussion of many questions, which in the present volume I have been forced to leave unnoticed."

FELIX LIEBRECHT.

LITERARY NOTES.

In the *Revue des deux Mondes* (September 1) M. Renan notices the large work on *La Kabylie et les coutumes kabyles* by General Hanoteau and M. Letourneux, recently published at the *Imprimerie Nationale*. Of the five historical marks (a language, a literature, a religion, a history, and a legislation peculiar to themselves) which M. Renan treats as constituting the individuality of a race, two only, language and legislation,

are found in their purity amongst the Berbers—a name including not only the Kabyles and Touaregs, but all the Saharian tribes, from Senegal to Nubia, that are not of negro or Soudan origin. They have also, what is wanting to some more distinguished races, an alphabet of their own, a character little used, and curiously enough, chiefly known and preserved by women. The native legislation of the Kabyles, which has resisted even the power of the Koran code, is on the same model as that of all the primitive democracies described by Sir Henry Maine. The *djemâa* or village community is the social unit, custom is all-powerful, and stands as usual in such cases both for law and morality, the latter of which is not altogether a loser by the confusion. Charity, hospitality, and good faith are Kabyle virtues, the last especially being honoured in the *anaia*, an institution in some ways resembling that of patron and client, but that the responsibility of the patron extends from himself to his family, tribe, village, and any other confederation of which he is a member, such as the *cof*, a quite peculiar and less praiseworthy kind of voluntary association, merely factious in origin and kept up chiefly by personal intrigues.

In the same number M. A. Geoffroy regrets the conservative bias of M. Charles de Ribbe's new book, *Les familles et la société en France avant la Révolution*, and hopes that he will shortly publish *in extenso* some of the valuable materials upon which it is founded. These are the so-called *Livres de Raison*, the family chronicles, half memoirs, half account books, which it was the custom of grave and prudent fathers of families down to the eighteenth century to keep for their own satisfaction and the instruction of their posterity. M. de Ribbe quotes one of the fifteenth century written in Provençal, in grave notarial style, one of the sixteenth century kept by a métayer peasant; that of the family of Garidel at Aix, which gives the history of five generations of influential citizens of the professional class, and many others of equal interest and importance for the history of society in the Provinces. The comparative rarity of such domestic acts, except amongst the Latin races, points to a direct descent of the *Livres de Raison*, or the Italian documents of which Guicciardini's *Ricordi* is a sample, from the *tabulae*, *rationaria*, &c., of the ancient Romans.

In *Fraser* for this month Mr. W. M. Hennessy translates from the Leabhair Brach, an Irish MS. of the fourteenth century, a very interesting legend entitled the Vision of MacConglinny. The narrative professes to rest partly on oral tradition, and partly on the books of Cork, which are appealed to repeatedly to correct errors in the popular version. It is concerned with a scholar of the eighth century who delivered a contemporary king, Cathal by name, whose obit is fixed by the Chronicles, from an animal called a Lon-craes which had established itself inside him, being generated by certain enchanted apples, and caused him to devour food to such an extent as to menace Ireland with ruin. The cure was accomplished by keeping the king at first by stratagem at last by force for three days without food, while MacConglinny described dainties, till at last the Lon-craes was induced to come out, after which it was treated in a way that would have burnt it to death if it had been combustible, and finally departed after some impotent maledictions. The translator observes that the story is a decisive proof that M. Gaidoz is right in thinking that Gargantua is not a pure invention of Rabelais, and goes on to the very doubtful inference that he is only an exaggeration of Cathal. The story is full of purely mythical elements, the meaning of some of which, e.g. the cloaklet of Machin, has been entirely forgotten by the narrator. Its chief historical value is that it presents us with a kind of image of a period when Christianity was turned into a Celtic Magic. The position of the scholar reminds us very much of that of the half fabulous sages who are placed by Hindu tradition at the beginning of Indian history.

The *Cornhill* contains the beginning of one of Miss Thackeray's Modern Fairy Tales. It is a real stroke of genius to turn the beans for which Jack sells his mother's cow into shares in the *Excelsior* newspaper—an organ for the agricultural labourers.

The Danish novelist, H. F. Ewald, whose *Scotch Woman at Tjele* we reviewed at length some months ago, has just fin-

ished another romance, *Agatha*, which will be published in Copenhagen in October. The first half of this book has come into our hands in sheets; it deals with essentially modern questions, especially with the growth of socialism in Denmark.

The Rev. A. B. Grosart, of Blackburn, is about to publish by subscription the complete poetical and prose works of George Herbert, and he has recently announced several important discoveries which justify us in looking for a very satisfactory edition of the writings of this popular English classic. Among these are a MS. of fully one half of "The Temple," Herbert's best known work, with the author's additions and corrections, and six unpublished English poems; two unpublished sets of Latin poems, entitled *Passio Discerpta*, and *Lucus*, in Herbert's autograph, and his own autograph copy of *Triumphans Mortis* and another Latin poem; and a MS. "containing the Orations and public Letters of the Public Orator of the University of Cambridge from 1616 to 1636, thus covering the entire period of Herbert's holding the office." This last will be of special value for the memoir of George Herbert, with which Mr. Grosart intends to introduce this important addition to his excellent "Fuller's Worthies' Library." Translations of the Greek and Latin works and an English glossary will be given, and the text, which has appeared in a sadly corrupted form in all modern reprints, restored to its original purity.

Art and Archaeology.

WORKS IN THE ROMAN CATACOMBS.

THE long continued activity and opulent results of researches in the subterranean cemeteries called "Catacombs," may rank among the events signaling the pontificate of Pius IX.; and still more noticeable, as addressing a wider range of students, is the literature illustrative of Christian antiquity called forth from the Roman press, and supplied with subject-matter, by those well-aimed undertakings. The contributions of the late Jesuit Father, Marchi, and those more extensive and generally known from the pen of the Chev. de Rossi, need not here be praised. Two works by the latter, his *Inscriptiones Christianae* and *Roma Sotteranea*, are the fruit of labours pursued, and present the material collected by the learned author, during twenty-one years. Great cause was there to regret the long suspension of the explorations in those hypogaea consequent on the change of government in Rome. I need not here consider the validity of the excuses made for this, or of the reasons attributed to a Pontiff so generous as Pius IX. has shown himself with respect to public works and antiquarian researches, for discontinuing the funds long supplied out of his bounty for *scavi* in the field referred to. Proportionate to regrets at the suspension was the satisfaction naturally felt at the renewal of those explorations, which, after an interval dating from the spring of 1870, ensued in the November of 1871. All that has been accomplished and discovered since is reported in the successive *fascicoli* of De Rossi's *Bullettino di Archeologia Cristiana*—see especially No. IV. of the new series, third year.

The new impulse given to undertakings and studies fortunately bearing precious fruit, in the subterranean cemeteries around Rome, may be dated from the discovery, in 1844, by Padre Marchi, assisted by the then young De Rossi, of ingress into those hypogaea near the Appian Way, known as the "Catacombs of S. Callisto"—followed in 1845 by the discovery, through the exertions of the same individuals, of the alike long-forgotten entrance to a cemetery called after two martyrs, Protus and Hyacinthus, there interred. Thenceforth labours in the same sphere were more systematically prosecuted, with encouragement and assistance from the newly-elected Pope. From 1849 to 1851 the works in two systems of underground corridors and chapels were directed by De Rossi, a monthly assignment for the costs being secured by Pius IX. Presently was ordered by His Holiness an "Apostolic Visitation of the Catacombs;" and finally, in November, 1851, was created a "Commission of Sacred Archaeology," which soon began its task of directing and superintending the *scavi* in that range. This committee, presided over by the Cardinal Vicar, and in imme-

diate dependence on the Pope, has never been dissolved, nor have new authorities interfered with its action; but we hear of its financial distresses as cause of suspension to its proceedings in late years.

There is no little reason for surprise and regret at the comparative neglect in which certain of the most interesting of the subterranean cemeteries, with contents known to be most valuable, have been left since their re-opening at more or less recent dates—e.g. that originally named after the Persian martyrs Abdon and Sennen, whose bodies were brought to Rome and there interred in the fourth century; but which cemetery is now known as "Catacombs of S. Ponziano," from Pontianus, bishop of this see A.D. 230 to 235. In the excavations so-named, we see the most finely characterized and about the best preserved among wall-paintings hitherto discovered in any of the underground oratories or burial places.

The works resumed as I have stated, have been principally in the two hypogaea entered near the Appian Way, one named after a patrician family, Praetextatus, the other after S. Callixtus, bishop of the Roman see A.D. 219-223; this last "Catacomb" being supposed to owe its origin to Zephyrinus, immediate predecessor of Callixtus in the same bishopric. It is of historic importance as the place of sepulture for the Roman bishops during the third century, also as the first cemetery which belonged not to any private person but to the local Church in her aggregate capacity, and as the arena chosen for the most solemn festivals of martyrs during at least the whole of the fourth century. Whatever is undertaken in this most promising soil may be deemed of interest, and expected to lead to more or less valuable results; but I am not aware that the latest pursued labours here have yet secured any very rich reward. More noticeable have been the recent *scavi* in the "Catacomb of Pretestato," as to the precise origin of which, and the connection of the ancient Praetextatus family with it, we know little, though now assured that it contains the bodies of martyrs who suffered so early as A.D. 161 and 162. The remarkable characteristic of this cemetery is that much of its interior is *architectural*, of regular and in some parts perfectly preserved construction, not merely excavated in the tufa rock, as are other such cemeteries. At one extremity there has evidently been a front, built in brickwork of about the best antique Roman style, and opening on a road, or else on the level Campagna, near the Appian Way. Analogous details are observed in the supposed most ancient section of the cemetery named after Nereus and Achilleus, martyrs who were servants of Flavia Domitilla, the grand-niece of the Emperor Domitian, and who suffered under Trajan. That part of the excavated area which is called after Domitilla herself has a façade, a vestibule (or atrium), and a small chamber on one side provided with a well, no doubt used for baptism, all in antique brickwork, and opening upon what was evidently a road, though now filled up, deep below the surrounding Campagna, near the Via Ardeatina. These unusual details, in the two cemeteries in question, attest the absolute publicity of the hypogaea serving for Christian use, and lead us to infer that neither the funeral rites nor such acts of worship as took place therein were secret, nor under any necessity of concealment owing to the social conditions of the Church at Rome. Evidence to like effect is before us in the so-called "Catacombs of S. Januarius" at Naples. The exaggerated reports of the persecuted and normally depressed state of the Church under the sway of heathen emperors, are rectified by such convincing testimony. We know that Valerianus, with excess of intolerance, forbade the Christians to enter their cemeteries for any purpose whatever; but that this prohibition was withdrawn by Gallienus (his successor, A.D. 261), who restored those burial places to the bishops—thereby acknowledging them as public property of the Church. Another remarkable example of construction as well as decoration in the Praetextatus cemetery, is a spacious and lofty hall, entirely built in brickwork, and adorned with wall-paintings classic in style and quite devoid of sacred character and symbolism—the subjects, vintage scenes amidst flowers and foliage, with little winged genii (perhaps intended for the personified seasons) reaping corn or gathering grapes. We might here fancy ourselves in a heathen chapel or mausoleum, but are reminded of Christian consecration by a pleasing and well-designed figure of the Good Shepherd painted in a recess over one of the sepulchral *loculi*, recognised through a well-traced epitaph on a tablet found

near, and identified as the tomb of Januarius, a deacon and martyr who suffered A.D. 162. This cemetery was formerly called by that martyr's name, he being one of the seven sons of Felicitas, all, together with their mother, put to death for their faith. There is mention of a small basilica and other buildings, probably for the residence of the clergy, near the entrance to the sacred place. De Rossi shows that the statements in church history as to bishops or priests residing "in cemeteries" may be generally understood to imply that they dwelt in such buildings *above*, not in subterranean places *within*, the excavated regions. The notion that under pressure of persecution numbers of Christians lived, for safety's sake, in such hypogaea must be rejected—not but that, in extremities of danger, some may have taken refuge in these underground retreats. It is known that certain of the Roman bishops did so conceal themselves in early times.

Other works were commenced last winter in the cemetery near the Salarian Way, named after Thrason and Saturninus, martyrs of whom we know nothing but that they were among the victims of the Diocletian persecution. It is conjectured by Marangoni that these hypogaea were made by the Christians condemned by Maximianus, during that same persecution, to dig for clay wherewith to build the *thermae* dedicated in the name of the former emperor. The cemetery on the Salarian Way has been hitherto little known or explored, though containing many paintings and epigraphs of interest, and an unusual number of those supposed portraits of the deceased in act of prayer with outspread arms—hence called *orantes*. A rarer work of art is a mosaic, with brilliant tints, of several birds (all, no doubt, here introduced as symbolic or mystic) on a disk set into the tufa rock low down beside one of the tombs in a corridor.

Another undertaking of *scavi* carried on not by public or official but private enterprise, and with many interesting results, is in a section of the cemetery of S. Agnes near the Via Nomentana, and entered immediately below the extramural basilica of that saint. These works were commenced nearly two years ago, at intervals suspended and resumed, by the monks (Lateran Canons) of the adjacent monastery, restored for the service of that church by Pius IX. The section of the cemetery thus re-opened is at some distance from the long since known and frequently visited "Catacombs of S. Agnese," though undoubtedly belonging to and communicating with those very extensive hypogaea, which were first thoroughly explored and described (in recent time) by Padre Marchi. The lately discovered corridors and chapels extend in labyrinthine ramifications through which it would be impossible to find one's way without an experienced guide. They comprise three storeys, accessible both from the tribune of the basilica and from the neighbouring S. Costanza—that curious circular church originally erected as a mausoleum for the daughters of Constantine, and the only one of that emperor's numerous buildings for sacred use that still stands in or near Rome. No paintings had been found in this section of the vast cemetery up to the time I last visited it (in the winter of the present year); but the numerous epigraphs, and the evidence, in lapidary style here before us, of ancient origin, deserve to be studied. The Latin epigraphy of successive centuries may be distinguished by all practised eyes; and those versed in such studies have agreed that many of the inscriptions seen here are of the second, that not a few may be referred to the first century of our era—the large clearly incised letters, and the general absence of later-adopted Christian formulae, alike attesting such early date. Several Christian symbols and monograms, especially that of the Holy Name known as the monogram of Constantine, are seen incised on various tombstones. Another memorable circumstance, and one which has given rise to conjectures, is the connexion between the subterranean burial-places and excavations, different in form from the Christian oratories—namely, two vaulted chambers with the usual recesses for cinerary urns, but where no paintings or inscriptions have been found, though the character and purpose are at once recognisable as heathen, and for heathen sepulture alone. The inference that both Christians and Pagans at the same time used the same cemeteries for their dead, and scrupled not to perform their funeral rites thus promiscuously, is (I believe) neither corroborated by what we see before us in this instance nor by any other monumental proofs; indeed, contradicted

by the whole aggregate of Christian antiquities at Rome. The juxtaposition exemplified in this section of the S. Agnes cemetery may be accounted for as either accidental or a consequence of the extension of the corridors and chapels for Christian use after the downfall (or at least official suppression) of Paganism, when no danger or obvious profanation would be apprehended from such vicinity of the tombs, and when the ashes of the unbelievers were (probably) removed from their disregarded urns.

Beside these details, we have to notice in the newly opened section of this cemetery several of those small glass phials stained with a red substance supposed to be blood, and which, being always found imbedded in the tufa rock beside tombs, are determined by ecclesiastical authority to be recognisable proofs of martyrdom, memorials and evidence to the fate of those beside whose last resting places they are thus deposited. The decree of the Roman congregation on this subject has been called in question; and the theory advanced as preferable that such sepulchral phials are stained not with blood but sacramental wine. It seems fair to state, in favour of the other received and sanctioned theory, that in one instance an inscription of decisive import—*Sanguis Saturnini*—has been found on such a receptacle, not (I believe) extant, but mentioned by Boldetti, a trustworthy witness. And is it possible, one may further urge, that such singular usage as the preservation of the sacramental species especially for a place in deposit near the grave, could have failed to be recorded either in church history or by tradition in some other channels, instead of being solely made known to us through monuments which indicate extraordinary reverence for certain among the Christian dead in subterranean cemeteries?

C. I. HEMANS.

NOTES ON ART.

The *Gazette des Beaux-Arts* is particularly rich in illustrations this month, four admirable etchings by Léopold Flameng making it fully worth the eight francs charged for the number. One of these, called "L'Enfant à la Guitare," a jolly little baby boy amusing himself with the strings of that instrument, from a painting by Francesco de Herrera, is a perfect triumph of chiaroscuro, and indeed the same may be said of the more complex subject, "Le Concert de Famille," after Jan Steen, in which the full daylight which Jan Steen as well as Peter de Hooghe frequently sheds over his figures is rendered with wonderful skill.

There are likewise some excellent woodcuts and engravings in illustration of the articles. Of these latter, a criticism by M. René Ménard on the German and Belgian pictures in the Vienna Exhibition occupies a large space in the number, though it is only the first of a series of articles on [the Exhibition. This is followed by a second article on "Les Grandes Collections Étrangères," that of Mr. John Wilson, which as stated in the last number of the *Academy* was opened in August for the benefit of the poor of Brussels, being the particular collection now reviewed by M. Charles Tardieu. The Royal Academy Exhibition of this year receives a short notice from M. Eugène Montrosier, but he gives no criticism of any value on the subject of "L'art en Angleterre." The Salon at Antwerp and the Exposition Rétrospective of Tours are likewise reviewed, so that this number of the *Gazette*, as will be seen, is chiefly taken up with art exhibitions. One article however is of more intrinsic importance. Turning away from the attractions of modern art M. Emile Galichon gives us "Quelques notes nouvelles sur Jacobo de Barbaris," otherwise known as the Master of the Caduceus. M. Galichon published the results of his researches into the life and works of this little-known master ten years ago in the *Gazette des Beaux-Arts*, and did not think, he tells us, ever to return to the subject. "Mais qui peut se flatter d'avoir épuisé un sujet d'érudition?" He now, from the study of some niellos that he considers were certainly executed by Jacobo de Barbaris, considers that historians must henceforth add the title of worker in niello to those of painter, engraver, and miniaturist that are already attached to this artist's name. Some documents also have been discovered which throw light on the residence of Barbaris in the Netherlands. In the accounts of Margaret the Regent of the Netherlands he figures as valet de chambre and painter to that Princess, and in 1511 a pension of "cent livres par chacun an" is assigned to him.

Many lovers of art visiting Vienna this summer will turn we fancy with no small sense of relief from the noise and glare of the great World-exhibition of modern art and industry, to a quiet little loan exhibition of the works of old masters which was opened in August last. No town in Germany is richer in treasures of this sort than Vienna, but a great many have been hitherto hidden in private houses, even experts being unaware of their existence. This exhibition, like those of the "Old Masters" at our Royal Academy, has fortunately drawn forth a goodly number of notable paintings from their lurking places, and a rich collection has been formed. Netherland art, which is represented by some of its chief masters from the time of the Master of the Johannes altar at Bruges to the later period of Dutch painting, predominates, but the old German school of the fifteenth and sixteenth centuries may likewise be seen in great strength in this small but select exhibition. Of the Italian paintings the most remarkable are by the masters of the Northern Italian schools, followers for the most part of Leonardo da Vinci. Among the works of the Van Eyck school we find one by the newly discovered early Flemish master, Gerard David.

The title of "The German Correggio" was given by Sandrart, the early biographer of Teutonic artists, to the German painter Matthias Grünewald. Dr. Woltman in the present number of the *Zeitschrift für bildende Kunst* vindicates the claim of Grünewald to this appellation, and assigns to him an important altar-piece in the Museum of Colmar, which was formerly attributed to Albrecht Dürer, but which has been more recently christened by the name of Hans Baldung Grien, Dr. Waagen and Herr Quandt standing as godfathers. The altar-piece was originally painted for the monastery of St. Anthony at Isenheim, and represents various events in the life of that sorely tried saint. A finely conceived figure of St. Anthony—one of the side wings of the altar-piece—is reproduced in woodcut in the *Zeitschrift*. As background to the patient saint is seen a window with small round panes of glass, which a furious little devil outside is occupied in smashing.

An exhibition of the Art, Archaeology, and Industry of the East, organized by the Oriental Congress, is open this month in the Palais de l'Industrie.

The *Journal Officiel* informs us that the Municipal Council of Paris has recently voted a sum for the purchase of works of art for the embellishment of the city. The Préfet of the Seine has divided the commissions for these works among divers painters, sculptors, engravers, medallists, and painters on glass. The commissions for paintings alone amount to as many as sixteen, the most important perhaps being that given to M. Signol, member of the Institute, who is charged with the decoration of the right arm of the great cross of the church of Saint-Sulpice, the left arm having been painted by him some time ago.

The decoration of the grand church of La Trinité is to be continued, and the painting of two of the chapels has been entrusted to MM. Barrias and Lecomte-Dunouy. Other well-known artists are likewise to be employed on this great work, the expense of which is to be shared by the State with the City. Several works of sculpture have also been ordered for the churches of Paris; we may mention especially a statue of the Virgin to be executed in marble for the new church of Notre-Dame-des-Champs, for which M. Le Père has received the commission. Besides commissioning new works the Municipal Administration charges itself with the restoration of the mural paintings, mutilated statues and other works of art, principally in the churches of Paris, which were injured during the siege and reign of the Commune. All such restorations are confided to trustworthy artists, in one case (that of M. Dumont, whose statue of the Virgin in Notre-Dame de Lorette was broken during the insurrection) the artist himself being charged with the restoration of his own work. It would perhaps be as well if our City Corporation would bear in mind this munificence of the impoverished city of Paris. Who ever heard of the Lord Mayor and Aldermen voting a sum for the purchase of works of art!

The death is announced of Joseph S. Wyon, chief Engraver of Her Majesty's Seals, a title which was held by his father and his grandfather before him. The Great Seal of England now

in use was the first work of the late medallist in his official capacity, and the Great Seal of Canada, which is remarkable for its artistic merit, is also one of his works.

The only medal awarded to British exhibitors of sculpture in the Paris Exhibition of 1867 was bestowed on the late Mr. J. S. Wyon and his brother, who exhibited with him.

The invaluable collections of books, prints, and manuscripts at Windsor Castle are, we learn from the *Times* of the 6th inst., to be protected from one of the most serious casualties to which such treasures are exposed by the Royal Library and Print-room being rendered fireproof. It is to be hoped also that the statements made in a recent letter to the *Times* concerning the insecurity of the National Gallery against fire will be promptly investigated and all necessary precautions taken. It is alarming even to contemplate such an accident as the destruction by fire of our fine National Collection, particularly as the precaution has not been taken, as at Munich, of marking those pictures which in case of such an event should be saved first. Some few of our national pictures might, it must be owned, with advantage be left to the flames.

The *Zeitschrift für bildende Kunst* again gives us one of W. Unger's fine etchings from the Cassel Gallery. This time it is the so-called Woodcutter's Family by Rembrandt that is reproduced.

Sir John Lubbock's Bill for the preservation of public monuments will be again taken up next session. The great difficulty will be its interference with private property. An Englishman's land is as sacred as his house, and the Commissioners can have no more power over one than the other unless armed with an almost Star-Chamber authority. It little avails to address the English landholder in the style of the circular of the French Commissioners, which sets forth—"they should understand that the preservation of ancient monuments interests as much as it honours them, by offering an additional attraction to the meditations of the historian or the curiosity of the traveller." How set forth such considerations to the proprietor, for instance, of Cæsar's camp at Wimbledon, now placarded as to be let on building leases? how set national honour against money's worth? Nothing remains to Government but the system of purchase by compulsory sale, as in the case of property required for railways and other public works.

The French Commission, which was appointed in 1830, receives an annual grant; the Commissioners, however, do not furnish the whole expense of restoration themselves, but grant a portion to the communes. They began by addressing a circular to the prefects, desiring them to furnish a list of the nature and state of the monuments in their several departments, what churches contained tombs, mural paintings, statues, &c., deserving of reparation, and prohibiting any restoration without their authority. Their powers extend to the restoration of all churches, châteaux, amphitheatres, &c., in any way deserving the name of "monuments historiques," and during the last forty years they have expended forty millions of francs (£1,600,000) on their works. A magnificent volume, forming the first livraison of their transactions, has been lately published.

The most eminent of Swedish sculptors, J. P. Molin, died at Waxholm on the 29th of July. His remarkable group of two men fighting a duel within one belt, exhibited here in 1862, will be readily recollected. He was a pupil of the Danish sculptor, Bissen.

New Publications.

- BROWN, T. Allston. History of the American Stage, 1733-1870. New York.
 FRENCH HOME LIFE. (Originally published in *Blackwood's Magazine*.) Blackwood.
 HARTMANN VON AUE, Gregorius von, mit vollständigem kritischen Apparat hrsg. von H. Paul. Halle: Lippert.
 LA FONTAINE, Nouvelles œuvres inédites de, publiées par M. Paul Lacroix. Paris: lib. des Bibliophiles.
 LONGFELLOW, H. W. Aftermath. Routledge.
 LÜDERS, O. Die dionysischen Künstler. Berlin: Weidmann.

OWEN, Hugh. Two Centuries of Ceramic Art in Bristol. Bell & Co.
 PHILIPPSON, E. Der Mönch von Montaudon, ein provenzalischer Troubadour. Sein Leben und seine Gedichte bearbeitet und erläutert. Halle: Lippert.

SCHICK, M. Joh. Sebastian Bach; e. musikal. Lebensbild aus der ersten Hälfte d. 18 Jahrh. Reutlingen: Baur.

Physical Science.

Jottings during the Cruise of H.M.S. Curagoa among the South Sea Islands in 1865. By Julius L. Brencchley. Longmans, Green & Co.

TOWARDS the end of May, 1865, Mr. Brencchley, who was then at Sydney, was afforded, through the courtesy of the commodore of H.M. steam frigate "Curaçoa," the opportunity of accompanying that man-of-war on a cruise, the main object of which was to carry the British flag in the different archipelagoes of the Western Pacific.

Leaving Sydney early in June, 1865, the course taken was to Norfolk Island, passing north of the Kermadac group, touching at Savage Island; at the Samoa Islands; south to the Friendly Islands; then to the Fijis, by the New Hebrides to the Solomon Islands; on the way back calling at New Caledonia, and from thence to Sydney. The time occupied in this interesting tour was four months; of which probably much more than one half was spent on the sea, and it reflects great credit on the zeal and assiduity of the lamented author of this work that in so short a time he should have accomplished so much; and the recollection of this fact will save some perhaps from feeling disappointed at finding many matters of importance concerning these South Sea Islands very briefly alluded to or altogether passed over.

The author was an enthusiastic traveller, and by no means a bad collector, yet he lacked in great measure that important qualification of a collector which consists in having a more or less intimate knowledge of the objects to be collected. Thanks to the well-known biologists who, in the elaborate and beautifully illustrated appendices to this volume, describe the chief portions of Mr. Brencchley's natural history collections, science has not lost by this, but on the contrary, has greatly benefited by the collections made during the cruise. It must, however, be confessed that as a rule we miss in these jottings records of the habits and manners of the animals seen; and when we remember that the collections were for the most part named at the time these notes were printed, we read with no little astonishment sentences like the following, which are supposed to describe the birds and mammals of so seldom visited a place as Cook's Savage Island:—"There exists but one indigenous mammifer in the island, a small rodent, of a size between a water-rat and a mouse. I must not, however, pass over a great bat, which I saw flying at a remarkable height. With the exception of fowls, which are reared everywhere, there are but few birds; among them are pigeons or doves of a green colour, parrots, a pretty little green bird with white feathers under the tail, a small martin or swallow, the tropic bird or the boatswain." And again, "not a venomous reptile is to be found, and even the centipede is unknown" (p. 26). One would smile at this description if it came from the pen of some ship's captain, anxious to tell what he saw, but unable to do so; it is tantalizing, however, to have the like from a man like the author. There was a time when we might have met with a description like the above in the journal of one of H.M.'s lieutenants, but we are happy to think that the interest taken in science by the officers of our navy has at present so much increased that no such suspicion could now cross our minds. Moreover some of the extracts from Lieut. Meade's diary are among the best matter and most interesting descriptions in the book.

So little comparatively is known about the Solomon and New Hebrides groups, that even the little information afforded by these jottings is most acceptable. The latter group of islands was the first visited. Anatom, one of the smallest of the group, contains about 2,200 inhabitants, but this island had been devastated by three fearful epidemics. The natives are docile, eager for knowledge, and, judged by the British standard, a moral race. Some cotton, a little arrowroot, and a few thousand pounds of French beans form, with whale oil, their only articles of export. Tanna, another island of the group, was next visited, but only for the purpose of burning a few villages and killing a few of the natives, as a punishment apparently for their having sent away their missionary; thus it happened that no scientific work was done there.

A very short visit of only a few hours was paid to Sandwich Island, and then they departed from the New Hebrides for a time, Eramanga being visited on the return voyage. The "Curaçoa" next dropped anchor in the Port of Vanua-Lava, one of Banks group. Only a day was spent here, touching for a brief interval at Vanikoro, an island rendered famous in geographical annals by the fate of Lapérouse's unfortunate expedition. After a few hours' stay at Santa Cruz, the "Curaçoa" made for the Solomon group. The small islands, Ulakua, Florida, and Uji, were only just visited, but a sojourn of a week on the north-east coast of San Christoval, the largest island of this group, and of three or four days at Ysabel, enabled the author to see something of the inhabitants, and to add very considerably to his natural history collections.

The natives of Ulakua are said to be a puny race of very excitable nature. They have thick bushy woolly hair, stained yellow with lime, and persons of both sexes wear nothing beyond a narrow waist-band. At Uji a village hall was visited, the ornamentation of which consisted of designs painted in various colours; some of the storey-posts being carved to represent a human figure, and the tie-beam bearing carvings of fishes and birds. The islanders were not seen, but it is to be hoped that we may ere long know something more of a people who, call them savage if we will, have, as is evident from specimens of their decorative work given in the two plates in this book, risen to an appreciation of artistic taste.

Some curious designs were also found on the front of houses at a village on San Christoval; one of these, of which a sketch is given, represents a man wearing a hat curiously like those used by Europeans. As however such hats are not worn by sailors, it must be doubtful if these sketches are the work of native artists.

The Solomon group was quitted on 10th September, and the "Curaçoa" shaped her course towards Eramanga, distant some 900 miles. The voyage was an unpleasant one, the ship rolling much in the rough weather they encountered, and a good many of the dried plants were lost. After a fortnight they cast anchor in Dillon's Bay, on the western coast of the island. It was not considered safe to land, but the ship's cutter was sent to the Bay of Sifu to take some soundings, when the master reported that he was fired at by a native from the shore. Mr. Gordon, the missionary, was sent to the two chiefs to desire them to visit the commodore. They declined to come, and the little village of Sifu was shelled—after which, "having nothing more to detain us," the "Curaçoa" weighed anchor, and put to sea, reaching Port de France in New Caledonia on the 30th September. A week was spent agreeably enough on the island. The Government Model Farm at Yahove was visited—all the work at which is done by convicts or disciplinaries; the latter being soldiers who, having committed some military offence, are sent out to the colony to complete their time of

service. Unfortunately no details are given of the crops grown at this station. It appears that next to nothing is known of the natives, and that as yet no native name has been found for the entire island.

Port de France was left on the 8th October, and Sydney reached after a stormy passage on the 13th.

Having now indicated the places touched at during the cruise, we need only direct the reader's attention to the valuable Natural History Notes appended to this volume. The birds are described by the late Mr. George Gray. No new species are described for the first time in these notes, but twenty-seven species are figured in plates from drawings by J. Smit. The fishes and reptiles are described by Dr. Günther. Nine reptiles are described with illustrations by Ford, while descriptions of fifteen fishes are given, and twelve are figured by the same distinguished artist. All the reptiles, with the exception of one, are described for the first time, and Dr. Günther gives a list of sixty-eight fishes from the Solomon group, eleven of which are here described as new species.

Of the invertebrates, the mollusca are described by the late Dr. Baird, and the insecta by Messrs. F. Smith and A. G. Butler of the British Museum. Thirty-three new species of testaceous mollusca and seven new species of hymenoptera are described and figured.

Nine species of Lepidoptera previously described by Mr. Butler are figured. E. PERCEVAL WRIGHT.

Notes on Scientific Work.

Geography.

Africa.—Dr. Kiepert, of Berlin, has published an interesting contribution to the history of discovery in Africa, in two sheets of maps with an explanatory paper. In one of these sheets he has reduced, to precisely the same scale, eight of the more important and distinctive ancient maps of Africa, beginning with Ptolemy's, about A.D. 130, and ending with Dapper's, of Amsterdam, in 1676. In these the gradual development of knowledge of the coastline of the continent may be clearly traced, until, after the great voyages of Diego Cam, Bartolomeo Diaz, and Vasco de Gama, it assumed nearly the true form; but in all these maps the interior has been filled up from hearsay with a network of anastomosing rivers generally more or less resembling and reproducing the Nile lakes and streams of Ptolemy. A second sheet of six maps illustrates the newer period of African geography, from the beginning of critical mapping by Dr. Anville in 1749, to the state of our knowledge at the present moment. In these the exterior coastline assumes a more and more perfect delineation, and in the interior, from which all fanciful geography of ancient times has been swept away, the slow march of actual discovery is made evident, creeping into and reducing the vast blank spaces which appear on the map, and closing round these till, in the last of all, there are but two large areas of which nothing is known. To the more important of these, the West African *terra incognita*, both the English Livingstone-Congo Expedition and the German party of discovery have turned, and lines of information may soon be obtained through the very heart of this great blank. The scheme of the traveller Rohlfs, about to be carried out, may also unveil the great unknown region of the Libyan desert.

Arctic Regions.—Continuing his admirable series of papers on the progress of Polar research Dr. Petermann has now given an account of the fifth Swedish North Polar Expedition, of 1872-73, as far as its work has yet advanced. It will be remembered that the party, fitted out in four ships by the Government and the Swedish Academy, under the leadership of Prof. Nordenskjöld, was according to the plan to winter near the Parry Islands (80° 40' N.) in the north of the Spitzbergen Archipelago, and to proceed thence by means of reindeer sledges over ice towards the Pole. In July of this year two transport ships of the expedition returned to Norway. The account they bring of the chief part of the expedition, though favourable as far as the well-being of its members is concerned, is one of almost complete failure in the geographical objects of the voyage. All attempts to reach the Parry Islands having proved fruitless, Mossel Bay, in 70° 50' N., was selected for wintering, and here a commodious house, brought from Göteborg, was erected. An early misfortune was the escape of the whole of the reindeer intended for use in the sledges, through the carelessness of the Laplanders who had charge of them. The winter however appears to have been passed safely, though the relief they gave to several badly-provisioned Nor-

wegian fishing vessels proved almost too great a drain on their supplies. Repeated examinations of the auroral light by means of the spectro-scope were made during the winter, and are believed to have led to very important results. The most extensive sledge journey yet accomplished by the expedition was undertaken from April to June in this year. In this the Parry Islands were reached, and an attempt was made to go thence northward over the hummocked ice. This failing, the party turned eastward along the coast of North-East land to its furthest extremity, and then ascending the high inland ice which covers this part of Spitzbergen, crossed the island in fifteen days, reaching Mossel Bay again on the 24th June.

[A careful *résumé* of the temperature observations taken during the voyage of the "Challenger" in the North Atlantic is now being prepared at the Admiralty for the ensuing meeting of the British Association at Bradford.]

Botany.

Movement of Stamens in *Portulaca*.—Prof. C. E. Bessey records in the *American Naturalist* for August a singular instance of irritability in the stamens of the two common American species of *Portulaca*, *P. grandiflora* and *oleracea*. If lightly brushed in any direction they immediately bend over with a strong impulse towards the point from which they were brushed, i.e. in the reverse direction to that in which the irritating body is moving, simple contact not appearing to produce the effect. The object of the motion seems to be that by this means the pollen from the stamens may become dusted on to the body of any insect which enters the flower in search of honey. In the nearly allied *Claytonia* there is no similar irritability of the stamens, but cross-fertilization appears to be secured in another manner by the stamens discharging their pollen and then bending back completely against the petals before the stigmas assume their receptive condition.

Composition of the Puff-Ball.—Professor Church contributes to the *Journal of Botany* for August a note on the composition of the common fungus *Lycoperdon giganteum*, known as the Giant Puff-ball, which he has found to be as follows:—

	In the fresh state.	Perfectly dry.
Water.....	90.89
Fat, oil, and resinous matter	90	11.00
Albuminoids.....	5.48	66.78
Cellulose or fungin, &c. ..	2.10	14.78
Ash or mineral matter....	.63	7.44

while an analysis of the ash gives the following results:—

	100.00
Phosphorus pentoxide	46.19
Potash	35.48
Soda	6.95
Lime	2.47
Ferric oxide	1.08
Silica	0.66
Other substances and loss	7.17

The noticeable features of these analyses are the very large proportion of potassium phosphate in the ash, and of nitrogenous substances in the fresh plant. Prof. Church is however of opinion that a portion of the nitrogen is present in the form of nitrates, which would explain the singular phenomenon that in drying the fungus in a current of dry air scarcely above the temperature of boiling water, the whole mass was seen to glow and become converted into a black charred mass.

The Gymnospermy of Conifers.—Prof. Eichler, in a reprint from the *Regensburg Flora*, returns to this much controverted subject, and replies to the arguments of Strasburger in his recently published *Die Coniferen und die Gnetaceen*, who maintains that the so-called "integument" of the seed of Gymnosperms has really the character of a pericarp or ovarian wall enclosing a naked nucleus. Dr. Eichler relies, for the correctness of the more prevalent theory, mainly on the analogy with the *Gnetaceae*, where he considers it established that ovular structures are formed on leaves which must be considered as open carpels; and these ovules are clearly the analogues of the corresponding structures in Conifers, which must therefore be considered also as naked gymnospermous ovules. The *Cycadaceae* would then be the prototype of Angiosperms with ovules produced on the carpels, the *Coniferae* the prototype of Angiosperms with ovules produced from the axis.

Zoology.

On the Geographical Relations of the New Zealand Fauna.—Capt. Hutton, in a paper read before the Wellington Philosophical Society in September, 1872, says that sufficient is now known to establish with great probability the main features in the zoological history of the New Zealand Islands. The fauna may be regarded as the remnant of a

continental fauna, and a close study of it will throw great light on many of the most important and at the same time most obscure problems in zoology. It will however be a long time before this can be accomplished in all its details, and in this paper the author contents himself with pointing out the principal facts that have to be accounted for and the deductions that may be drawn from them. Glancing at the geological and paleontological evidence, he suggests as an hypothesis that will best account for these phenomena: 1. That there was a continental period during which South America, New Zealand, Australia, and South Africa were all connected, though not at the same time, and that New Zealand became isolated before the spread of the mammals and from that time to this has never been completely submerged. 2. Subsidence followed, and the evidence then points to a second continent stretching from New Zealand to Lord Howe Island and New Caledonia and extending into Polynesia for an unknown distance, but certainly not so far as the Sandwich Islands. 3. Subsidence again followed, and New Zealand was reduced for a long time to a number of islands, upon many of which the moa lived. 4. This was followed by an elevation; these islands became connected, and a large island existed disconnected from Polynesia. 5. This was once more followed by subsidence, and the geography of New Zealand assumed somewhat of its present character. (*Trans. New Zealand Institute*, vol. v., pp. 227-256.)

New Zealand Fishes.—Capt. Hutton in his contributions to the Ichthyology of New Zealand describes and figures a number of new, rare, or but little known species. The figures, covering seven plates, are outlines of new species not described in Capt. Hutton's *Catalogue of Fishes of New Zealand*, 1872. We find *Neptomenus bilineatus*, *Ditrema violacea*, *Colloptilum punctatum*, and *Ammotretis guntheri*. A number of rare or scarcely known species are also described in detail from fresh specimens, and corrections of errors in the *Catalogue of New Zealand Fishes* are given. (*Trans. New Zeal. Instit.*, vol. v., pp. 259-272.)

African Reptiles.—In continuation of his Notes on Reptiles Prof. Barboza du Bocage describes three new species from the interior of Mossamedes: *Lepidosternon anchietae* from the banks of the river Cunene, *Onychocephalus anomalus* and *O. petersii*, from Huilla and Biballa. There is also appended a list of the species of Typhlops in the Lisbon Museum. Of these, eight species are from Western Africa, and seven species are from other parts of the world. (*Journ. de Scien. Nat. Lisbon*, 1873, No. xv.)

Anthropology.

The Congress of Bologna.—The last number of the publication entitled *Matériaux pour l'histoire primitive et naturelle de l'homme*, iv., pt. 3, 1873, is almost entirely occupied with a report which, though tardy, will be very welcome, on the series of objects illustrative of Italian anthropology and prehistoric archaeology exhibited during the sitting of the Congress at Bologna in 1871. The writers, MM. Cazalis de Fondouce and Cartailhac, have followed, and to their regret could not well have done otherwise, the more convenient than satisfactory geographical order of arrangement which had been found necessary for the sake of keeping together the collections of many of the exhibitors. They begin with Sicily, and in giving it the first place they do not exaggerate its importance, considering its many caverns and grottoes which have yielded evidence first of a fauna more resembling that of Africa than Europe, as for example, the *Elephas africanus*, and secondly, of remains of human industry associated with the bones of animals, as shown in 1850 by the researches of Falconer, Baron Anca, and Porcari. From Sicily they proceed to the volcanic island of Pantellaria with its cinerary urns of marble or terracotta occasionally containing coins with Phœnician characters, and with its peculiar habitations called *Sesi* which resemble somewhat in their construction the *Nuraghi* or round towers of Sardinia. M. Dalla Rosa thinks that these structures had been erected during the stone age; what led him to this opinion being the discovery of some pieces of obsidian more or less worked, and clearly destined to be used as instruments of some kind. Under the head of Sardinia we have, after a short notice of the Carthaginian settlements in the island, a very interesting account of the remains of the inhabitants during the primitive age, and possibly in part during their dependence under the Carthaginians as illustrated by the *Nuraghi*, the tombs and monoliths. The *Nuraghi* or round towers which exist in vast numbers throughout the island, are built of large blocks of stone, jointed and hewn, it appears, by means of bronze tools. They vary in height from 16-20 metres, and in diameter at the base from 12-35 metres. They contain two or three apartments one above the other and with access from one to the other by means of steps left in the wall. With regard to the tombs and monoliths, their age is determined by the discovery of objects in stone and bronze in or near them. M. Spano assigns some of the objects in stone to the archæolithic period, but the writers of the report dissent from his opinion, believing them to be neolithic. As yet there would seem to be no evidence of the island having been inhabited in the archæolithic age. What we know is that, towards the end of the neolithic period, it was inhabited by a people

who had reached that stage in which they were able to construct dwellings of the kind seen in the Nuraghi of the earliest type and in the tombs. In this stage they appear to have been brought into contact with the Phœnicians, a people accustomed to working in metal, and in search of districts where, as in Sardinia, a wealth of metals and minerals was to be found. Having learned from them the use of metal tools, the inhabitants of Sardinia were now able to construct their Nuraghi and tombs in a more perfect fashion. Of the presence and influence of the Phœnicians in the island many remains have been found. From the connection of Sardinia with the West of Europe during the stone age, and with the Eastern nations during the age that followed, the archaeology of the island offers a field for the study of prehistoric archaeology of more than usual interest. In a similar way the writers of the report proceed to examine the various collections from the islands of Palmaria, Pianosa, and Elba, and from the districts of Liguria, the Apennines, and the hills of Pisan.

New Publications.

- BARANETSKY, J. Untersuchungen ueber die Periodicität des Blutens der krautartigen Pflanzen und deren Ursachen. Halle: Schmidt.
- BUFF, H. Lehrbuch der physikalischen Mechanik. 2 Theil. 1 Abtheil. Braunschweig: Vieweg.
- DE KONINCK, L. G. Recherches sur les animaux fossiles. II. Partie. Monographie des fossiles carbonifères de Bleiberg en Carnithie. Bonn: Marcus.
- DE LONGUY, A. L'Age du bronze à Satenay (Côte-d'Or). Autun: Dejussieu.
- DITSCHNEIDER, L. Ueber das Intensitätsverhältniss und den Gangunterschied der bei der Beugung auftretenden senkrecht und parallel zur Einfallsebene polarisirten Strahlen. Wien: Gerold's Sohn.
- DUBALEN, P. E. Catalogue critique des oiseaux observés dans les départements des Landes, des Basses-Pyrénées et de la Gironde. Bordeaux: Coderc et Degréteau.
- ERDMANN, Prof. Darwin's Erklärung pathognomischer Erscheinungen. Halle: Schmidt.
- GENERAL-BERICHT ueber die europäische Gradmessung für das Jahr 1872. Zusammenge stellt im Centralbureau. Berlin: Reimer.
- GÜNTHER, E. Darstellung der Näherungswerte von Kettenbrücken in independenter Form. Erlangen: Besold.
- LANGENBACH, G. Die Meeresalgen der Inseln Sizilien und Pantellaria. Berlin: Weber.
- LERCH, P. Khiva. Seine historische und geographische Verhältnisse. St. Petersburg: Röttger.
- LÉVY, P. Notes sur une nouvelle carte du Nicaragua et sur les projets de percement du canal interocéanique. Abbeville: Briez.
- MOHNIKE, O. Die Cetoniden der Philippinischen Inseln. Berlin: Nicolai.
- MULSANT, E., et REY, C. Histoire naturelle des Coléoptères de France. Lyon: Pitrat.
- NEUMANN, C. Die elektrischen Kräfte. Darlegung und Erweiterungen von A. Ampère, F. Neumann, W. Weber und G. Kirchhoff entwickelten mathemat. Theorien. 1 Theil. Leipzig: Teubner.
- PAINVIN, M. Étude analytique de la développable circonscrite à deux surfaces du second ordre. Lille: Danel.
- PERIER, J. A. N. Des races dites berbères et de leur ethnogénie. Paris: Hennuyer.
- POUECH, M. l'abbé. Groupe de dolmens et demidolmens des environs du Mas-d'Azil (Ariège). Montauban: Forestié.
- PROCTOR, R. A. The Moon: Her Motions, Aspect, Scenery, and Physical Condition. Longmans.
- ROSENBUSCH, H. Mikroskopische Physiographie der petrographisch wichtigen Mineralien. Stuttgart: Schweizerbart.
- SCHORR, F. Der Vorübergang der Venus vor der Sonnenscheibe am 9 December, 1874. Braunschweig: Vieweg.
- SECCHI, P. A. Sulle Stelle Cadenti del 27 Novembre, 1872, e la teoria generale di questi fenomeni. Roma: Refain.
- SENATOR, H. Untersuchungen ueber den fieberhaften Process. Berlin: Hirschwald.
- STREINTZ, H. Ueber die Aenderungen der Elasticität und der Länge eines vom galvanischen Stromes durchflossenen Drahtes. Wien: Gerold's Sohn.
- TARAMELLI, T. Sui prodotti Vulcanici. Udine: Seitz.
- THORPE, T. E. Quantitative Chemical Analysis. Longmans.
- URLINGER, F. 20,000 Höhenbestimmungen der Berge der oester.-ungar. Monarchie. Wien: Mayer.
- VON GERICHTE, E. Ueber Selenensäure und ihre Salze. Erlangen: Besold.
- VÖCHTING, H. Zur Histologie und Entwicklungsgeschichte von Miriophyllum. Jena: Frommann.
- WALTER, A. Untersuchungen ueber Molecularmechanik nach analytisch-geomet. Methode als mathemat. Grundlage der chem. Statik. Berlin: Calvary.
- ZÄUGERLE, M. Lehrbuch der Mineralogie. Braunschweig: Vieweg.

History.

Bibliotheca Rerum Germanicarum edidit Philippus Jaffé. Tomus Sextus: Monumenta Alcuiniana a Philippo Jaffeo prae parata ediderunt Wattenbach et Duemmler. Berolini apud Weidmannos. 1873.

HISTORICAL scholars will not object to a new edition of Alcuin's letters, although it forms part of a collection of materials for early German history. According to the plan of the late lamented Dr. Jaffé, an Alcuin volume was to be added to his *Monumenta Corbeiensia, Gregoriana, Moguntina, Carolina, and Bambergensia*. Nearly two thirds of it were completed, when his sudden death stopped the work early in the spring of 1870, and the melancholy duty of completing the rest devolved upon two of his friends. There is hardly a task more tiresome and at the same time more ungrateful than editing and printing from another man's manuscripts and collations. But in this case particularly a vast mass of Jaffé's materials had to be examined over again in order to establish the text with the same minute diplomatic exactness which he was anxious to attain, innumerable quotations had to be hunted up, and the dates to be settled as far as it is possible to do so. Consequently the two posthumous editors have had much more to do than merely to superintend the printing of the volume.

Professor Wattenbach is the co-editor of the first portion, which contains the life of Alcuin (written by a monk of Ferrières in Anjou between 823 and 829), Alcuin's own *Vita S. Willibrordi*, and his well-known *Carmen de pontificibus et sanctis ecclesiae Eboracensis*. No codices are extant of the first and third work, so that the editions of Surius, Mabillon, Duchesne, and Froben had to be carefully consulted in connection with Baeda, whose ecclesiastical history is the foundation of the principal parts of the York poem. It may be worth while to mention that the anonymous biographer, writing in the first half of the ninth century, used the compound *Engelsaxo* apparently as a designation for Englishman not uncommon on the continent, p. 25. Alcuin's poem commemorating the school and library of York in his own days has been frequently ascribed to the time when he himself lived on the continent. But not a single verse hints at his absence from York; the work accordingly must have been written before he accepted the invitation of Charles, and therefore between the death of Archbishop Aelberht of York, Nov. 8, 780, and 782 (cf. p. 80). For the life of Saint Willibrord, the apostle of the Frisians and the founder of the see of Utrecht, a work which Alcuin composed both in prose and in verse, some very good manuscripts have been collated, principally with the object of restoring the original text, the uncouth latinity of which, though undoubtedly to be ascribed to Alcuin himself, had been smoothed away considerably by former editors. Thanks to Jaffé and to Wattenbach, we now have an excellent copy, preserving the life of one of the most important Northumbrian missionaries of the eighth century, by his most celebrated literary countryman.

Professor Dümmmler, assisted by Wattenbach, has finished the more arduous labour—the editing of the letters. As these have been largely used as epistolary models ever since the latter part of the ninth century, there naturally exists a considerable number of manuscripts, more or less early and complete, in England, France, and Germany, and also in the Vatican, from whence certain additions have been obtained quite recently by the help of another scholar. With the exception of the Roman ones, Jaffé had re-examined nearly every codex himself, and had arranged more than half of the letters for the press, especially those referring to England. Few people are aware how difficult it is to establish a chronological order in epistles, all of which are without any date whatever, many dealing merely in moral arguments and

alluding to no historical fact or person. Moreover the copyists have frequently substituted a barren capital for the name written out in full. However, Jaffé's sagacious scholarship had overcome many of these obstacles, so that the framework of the new order was being prepared, very different indeed from that of former editors, Canisius, Duchesne, Mabillon, and Froben. Yet here and there it has been again changed, since Dümmler, while arranging one third of the letters generally from internal evidence, arrived at different conclusions. He had also to ascertain a large number of quotations marked with a D, and was apparently not altogether satisfied with the rather erratic orthography which Jaffé attributed to Alcuin as original. Indeed it may be affirmed that there is scarcely a single letter which has not been tested by some new light thrown on the subject by Dümmler's elaborate criticism. Important publications like Haddan and Stubbs' *Councils and Ecclesiastical Documents relating to Great Britain and Ireland*, vol. iii., have certainly not been overlooked. Whereas Mr. Stubbs regretted that Jaffé's book was not finished when he selected twenty-one of Alcuin's letters, three of them unpublished, for his most interesting volume, the German editors acknowledge in their turn the assistance of the English scholar. But they have every reason to be proud of now issuing a mass of 306 letters, written by Alcuin or illustrating his life and studies, much more correct in style and more intelligible than all their predecessors were able to render them, thirty-four of which are printed for the first time, and six, which were fragments, restored to integrity in this volume.

It has often been said, that Alcuin does not hold such a conspicuous place in the literary history of England as he deserves, since his talents and learning were transferred to the court of Charles the Great. No doubt, only about thirty letters were written before the year 793, when he left York the second time, never to return. But can there be the least question, that his correspondence is just as valuable in regard to the contemporary history of his native island, political, ecclesiastical, and literary, as in regard to that of the rise and growth of the Carolingian empire, among the intellectual instructors of which he certainly appears to have been one of the foremost?

A few references in both directions may suffice to point out the importance of this great international school-master. Wherever he mentions Archbishop Aelberht (767-780), he does not omit an expression of gratitude for what he owes to his teaching. The greater number of his correspondents are English churchmen, his superiors and his pupils, either at home or abroad. In an early letter (Ep. 14), he calls the continental Saxons *antiqui Saxones*, just as Baeda and the Anglo-Saxon Chronicle do. In his letters to the monks of Wearmouth and Jarrow he is fond of referring them to their own great scholar (Epp. 27. 274). With Baeda he dates the settlement of his forefathers in Britain from about 449: *Ecce trecentis et quinquaginta ferme annis, quod nos nostrique patres hujus pulcherrime patrie incole fuimus*, Ep. 22 (793). Again he is supported by Baeda's History when he reminds the Church of Canterbury of her priority: *Apud vos clarissima lumina Britanniae requiescunt, per quos lux veritatis per totam Britanniam emicuit*, Ep. 86. It is mainly, too, from Baeda's astronomical and chronological calculations that he teaches king Charles the convergence of the lunar and the solar system and the paschal cycle, as adopted by Latin Christendom. Alcuin himself is the principal mediator between the king of the Franks on the one hand, and Offa of Mercia and Aethelred of Northumbria on the other. Hence both the Acts of the two English Synods of 786 (why does Dümmler suppose that the northern council was possibly held at Corbridge, instead of Finchale, p. 160?)

and Charles's celebrated letter to Offa are published without omission in this collection, Epp. 10. 57, as well as in that of Mr. Stubbs. It was only in consequence of the intestine commotions after Offa's death and Aethelred's assassination that Alcuin, who in the first destruction of Lindisfarne by the Danes thought he saw the finger of God, gave up the desire of ever returning home again, Epp. 79. 80. 86 (797).

On the other side he was mixed up more and more with the relations of church and state on the continent. His familiar correspondence with Charles (David), with Angilbert (Homerus), and Archbishop Arn of Salzburg (Aquila), is full of valuable and sometimes charming details, even though he and his friends may occasionally disagree. As he was recalled from York chiefly for the purpose of assisting in the theological contest against the heresy of Felix of Urgel and Elipand of Toledo, there are of course many documents altogether taken up with Anti-adoptionist dogmatics. Moreover Alcuin's help was required to refute the decrees of the second Council of Nice, in which the Greeks had re-established the worship of images. It is very remarkable to observe, that as the Northumbrian divine had little taste for idolatry, so he most wisely advised his royal friend not to irritate the weak faith of the recently converted Avares and Saxons by a strict exaction of tithes, Epp. 67. 69. 114. Nothing, however, is more important than to follow up the vestiges of information which throw light on the question how far Alcuin was initiated and perhaps even instrumental in the restoration of the Empire by Charles the Great. I wish to notice particularly some words of Ep. 114 (May, 799), after the expulsion of Pope Leo III. by the Romans and the deposition of Constantine V. by his mother Irene have been mentioned: *Ecce in te solo tota salus ecclesiarum Christi inclinata incumbit. Tu vindex scelorum, tu rector errantium, tu consolator maerentium, tu exaltatio bonorum*. In Ep. 159, written early in 801 to the Emperor's sister Gisla, he rejoices in the exaltation of his most excellent Lord David. A little later, Ep. 163 (after April 1, 801), he communicates to Archbishop Arn his great satisfaction about the imperial crown and the pope's restoration. In Ep. 191 (802), addressed to Charles himself, he says: *Dignitas imperialis a Deo ordinata, ad nil aliud exaltata videtur, nisi populo praeesse et prodesse*.

When shortly after he gave up the abbacy of Tours on account of bad health, some change of mind was evidently taking place with regard to his favourite studies. Archbishop Ricbod of Mainz (Macharius) is reproached with his love of Virgil, Ep. 216, and in a letter to Gundrada, a cousin of the Emperor, evangelical truth is opposed to "Virgiliaca mendacia," Ep. 243. By the playful exchange of Teutonic names for those of Hebrew, Greek, and Roman celebrities, some of Alcuin's correspondents still remain hidden even to the searching perspicacity of scholars like Jaffé and his learned friends. Ep. 282 is directed to Anthropolos, Monna in the superscription, a priest unquestionably from the north of England, and to Stratocles, to whom one may perhaps venture to restore his native name of Aethelhere.

R. PAULI.

Intelligence.

On the 12th of August died at Stuttgart, aged 69 years, Dr. Christoph Friedrich von Stälin, director of the Royal Library and one of the most learned and meritorious historians of Germany. He never occupied a professorial chair, but for a number of years had been a member of the Society for early German History, originally superintending the editorship of the *Monumenta Germaniae Historica*, and a very useful companion of the Munich Historical Commission. His *Württembergische Geschichte*—which was begun in 1841, but of which the first instalment of vol. iv, containing the turbulent reign of Duke Ulrich, the period of the peasants' rebellion and the reformation of the church, was published in the year 1870—is universally acknowledged to be a perfect model of

a provincial history (Landesgeschichte) in regard both of completeness and of methodical precision. The second portion of vol. iv. has been left ready for press and will be published in a very short time.

Messrs. Longmans announce a series of Histories in small and cheap volumes, under the general editorship of the Rev. E. E. Morris, M.A., which is likely to advance a sounder method of historical teaching in our schools. Its special object is to promote "a horizontal rather than a vertical study of history," i.e. each volume will be a history of all the States of Europe at a particular period. Among the volumes which are to appear in this series, as at present arranged, we may mention those by Dean Church on the Beginning of the Middle Ages; by Prof. Stubbs on the Early Plantagenets and their relation to the history of Europe; by Mr. J. Gairdner on the Houses of Lancaster and York; by Mr. F. Seebohm on the Era of the Protestant Revolution; by the Rev. M. Creighton on the Age of Elizabeth; by Mr. S. R. Gardiner on the Thirty Years' War; by Mr. J. L. Sanford on the Stuarts and the Puritan Revolution; and by Mr. J. M. Ludlow on the War of American Independence.

The Camden Society have in the press *The Military Memoirs of Colonel Birch*, edited by the late Rev. J. Webb and the Rev. T. W. Webb, illustrating the period of the Civil War. It will be followed by *Letters addressed to Sir Joseph Williamson*, edited by W. D. Christie, C.B., furnishing detailed information on the proceedings at Court during the time of the so-called Cabal ministry.

Académie Royale des Sciences, des Lettres, et des Beaux-Arts de Belgique.—The Class of Literature and the Moral and Political Sciences has issued its list of subjects for the prize competitions of 1874 and 1875. I. Prizes will be given in 1874 for the best essay on each of the following subjects:—

- (1.) *On the life and reign of Septimius Severus.*
- (2.) *A detailed account of the philosophy of St. Anselm of Canterbury; its sources, its value, and influence on the history of ideas.*
- (3.) *The economical theory of the relations of labour and capital.*
[The essay to be simple in style, and within the comprehension of all classes of society.]
- (4.) *A history of Flemish ("thioise") philology to the end of the 16th century.*
- (5.) *An account of the negotiations which ended in the Treaty of Westphalia (1648); and the character and results of that Treaty in relation to the Low Countries.*

[Candidates to consult unpublished documents.]

The prizes for the best essays on the first and second subjects will be a gold medal of the value of 600 francs; the prize for each of the other subjects will be of the value of 1,000 francs. Essays must be legibly written in French, Flemish, or Latin, and quotations verified by accurate references to editions, pages, &c., of the works cited. Authors must send in their essays before February 1st, 1874, addressed, post paid, to M. Ad. Quetelet, secrétaire perpétuel; they must not sign their names, but must affix a motto, and enclose their real name and address in a sealed envelope marked with the same motto on the outside.

II. The subjects of the competition for 1875 are as follows:—

- (1.) *What would be the advantages and disadvantages of the free exercise of the liberal professions in Belgium?*
- (2.) *Explain the historical phenomenon of the preservation of our national character through all periods of foreign rule.*
- (3.) *The French encyclopaedists endeavoured in the second half of the eighteenth century to make the Principality of Liège the chief centre of their propaganda. Trace the means which they employed, and the results of their attempts, as seen in their influence on the periodical press, and on the literary movement generally.*
- (4.) *Write a history of Jacqueline de Bavière, Countess of Hainault, Holland, and Zealand, and Lady of Friesland.*

[Candidates should pay special attention to the principal events in the life and reign of this princess, and should use, without following them too implicitly, the principal works, foreign as well as Belgian, bearing on this period.]

- (5.) *Give the history of the public finances of Belgium since 1830, characterizing, in their principles and results, the different legislative enactments, and the principal administrative measures relating to them.* [The essay to include a summary view of the finances of the provinces and communes.]

The prize in each case will be a gold medal of the value of 600 francs. III. The "Prix de Stassart" (value 600 francs) will be awarded to the author of the best essay on *Christophe Plantin, his relations and labours, and the influence of the press founded by him.* As this prize will be awarded chiefly on the ground of literary merit, candidates need not quote their authorities, unless in cases of vital importance.

IV. The biennial prize of 3,000 francs will be given for the best essay on the following subject:—*A view of the constitutional principles common to our various provinces, and those peculiar to each of them, at the time of the French invasion in 1794.*

The conditions above stated apply also to all these competitions, and essays must be sent to the secretary, as above, before February 1st, 1875.

Contents of the Journals.

Literarisches Centralblatt, 14th June, reviews Gardthausen's *Die geographischen Quellen Ammian's*, and Kraus' *Roma Sotterranea* [a translation of Northcote and Brownlow's book].—21st June, praises Keller *De Juba Appiani Cassique Dionis auctore*, and Franck's valuable treatise, *Die Landgrafschaften des heiligen römischen Reichs*.—Weber criticises Jacobi *De astrologiae indicæ horæ appellatæ originibus*, and Speijer *De ceremonia apud Indos, quæ vocatur jatakarma*.—Peiper's *Ekkhardi primi Waltharii* is reviewed, our first complete critical edition; the prologue and the poem are not by the same author, but Peiper's solution of the whole question is perhaps too artificial.—28th June notices Herrmann's *Zeitgenössische Berichte zur Geschichte Russlands* [contemporary Prussian and Austrian accounts of Peter the Great].—An account follows of Schmidt's inquiry into the sources of Hyginus' *Fabulae*, and of Victor Hehn's interesting tract *Das Salz. Eine kulturhistor. Studie*.—5th July reviews Ranke's edition of the Correspondence between Frederic William IV. and Bunsen [to which Ranke's own position and views lend additional interest].—Meissner's *Untersuchungen über Shakespeare's "Sturm"* receives praise. He thinks Ayer's *Die schöne Sidea* was used directly by Shakespeare, and illustrates largely from Strachey's account of a shipwreck on the Bermudas.—Zingler's *Das deutsche Kinderspiel im Mittelalter* will interest those who inquire into the antiquity of children's games in England.—12th July reviews favourably Lüttke's *Ägypten's neue Zeit*, though preferring in some points Lady Duff Gordon's account of home life in Egypt.—Vambéry's *Uigurische Sprachmonumente* is also praised; his history of Transoxiana was recently criticised unfavourably.—Bucheler analyses Heydemann's *Die Vasensammlungen des Museo Nazionale zu Neapel*, and suggests some corrections in the inscriptions.—19th July says Motte's *Étude sur Marcus Agrippa* much overrates Agrippa's achievements and unfairly depreciates Augustus.—Sanders' *Wörterbuch deutscher Synonymen* is most severely criticised. Sanders attacked Jacob Grimm's great Dictionary, when the first numbers appeared, in an absurd manner.

Bullettino dell' Istituto di Corrispondenza Archeologica, June and July, contains descriptions of the Etruscan tombs at Corneto. The main object in our present inquiries is to distinguish the true national art from its Grecised form. Similar descriptions of the excavations at Nassano and Capua enable us to compare the Campanian mode of representing nature and mythical subjects. The number of Etruscan inscriptions is fast increasing; one of the new ones confirms the view that the vernacular name for Mars was Laran. The mosaics at Baccano (on the Via Cassia, sixteen miles from the Porta del Popolo) are shown to have value for the history of Art. A fragment of pottery found in the Emporium proves the existence of trade with Thubuscum (*Tac. Ann.* iv. 24), perhaps in salt fish. Last come three late Greek inscriptions from Mantinea, Argos, and Sparta.

Zeitschrift für Numismatik. Herausgegeben von Dr. Alfred von Sallet. Erster Band. Erstes Heft. Berlin: Weidmann. 1873.—This new numismatic journal is intended to deal with the whole subject down to the sixteenth century inclusive. It begins with an admirably clear essay by E. Curtius on Greek colonial coins. The rule was for the colony to copy the coins of the mother city; thus the western colonies of Corinth have the Pegasus on their silver money. The exceptions to the rule are large, but they may perhaps be rather considered as extensions of the rule itself, e.g. when there is a transfer of allegiance as it were to a new mother city or to a new sovereign. Some cities in late times even adopted Athens as their intellectual parent.—A. v. Sallet describes a series of the coins of Chersonesus in the Crimea, which probably retained its purely Greek character to the last; at least it is doubtful whether any Imperial coins are rightly assigned to it.—A. v. Rauch gives an estimate of the metallic worth of Greek and Roman silver money, ascertained by actually melting a number of coins.—Brandis contributes an interesting account of family devices on Greek coins, the occurrence of which is difficult to prove; sometimes however father and son are found using the same device; it is shown that the devices do not belong to the Eponymous magistrates named in the inscriptions; the induction is based on a large collection of instances.—Dannenberg distinguishes between the various coins of the Hohenstaufen dynasty, minted at Aachen and Köln, about which there has been much confusion.—There are two plates in this number, and the type is exceedingly good. The articles by Curtius and Brandis are of general interest.

New Publications.

ARNOLD, B. *Das altrömische Theatergebäude*. Leipzig: Teubner.
BRUYN, M. D. DE. *Palaestina ex veteris aevi monumentis ac recentiorum observationibus*. Editio tertia. Utrecht: Kemink & Zoon.
CHRONIQUES gréco-romaines inédites ou peu connues, publiées par Ch. Hopf. Berlin: Weidmann.

- CODEX Juris bohemici. Tomi III. pars II. Complectens jus terrae saeculi XV. (1420-1500). Ed. Hermenegildus Jirecek. Prag: Tempsky.
- ENCK, A. De S. Adalardo abbate Corbeiae antiquae et novae. Münster: Theissing.
- HENFREY, H. W. Numismata Cromwelliana; or, The Medallic History of Oliver Cromwell. Illustrated by his Coins, Medals, and Seals. Part I. J. R. Smith.
- JUSTE, Th. Les fondateurs de la monarchie belge. Tome XV. Le Baron Stockmar. Bruxelles: Muquardt.
- KOSKINEN, Y. Finnische Geschichte von den frühesten Zeiten bis auf die Gegenwart. Leipzig: Duncker und Humblot.
- LA MARMORA, A. Un po' più di luce sugli eventi politici e militari dell'anno 1866. Firenze: Barbèra.
- NATIONAL Manuscripts of Scotland. Part III. Longmans.
- PROLEGOMENA ad tabulam geographicam Palaestinae, quam novis curis emendatam edidit M. D. de Bruyn. (Inest disquisitio de situ Taricheae.) Utrecht: Kemink & Zoon.
- ROLLS SERIES. Calendar of State Papers and MSS. relating to English affairs preserved in the Archives and Collections of North Italy. Vol. V. 1534-1554. (Embraces correspondence between the Ambassador Capello and the Signory, and some valuable correspondence of Cardinal Pole.) Edited by Rawdon Brown. Longmans.
- SCHMIDT, M. Das Leben Konons. Leipzig: Körner.
- SMITH, Joseph. Bibliotheca anti-Quakeriana; or, A Catalogue of Books adverse to the Society of Friends. J. Smith.

Philology.

Éléments de Grammaire Basque, dialecte Souletin, suivis d'un Vocabulaire Basque-Français et Français-Basque. Par Louis Gèze. Bayonne. 1873.

Guide Élémentaire de la Conversation Français-Basque (Labourdin) précédé d'un abrégé de Grammaire. Bayonne. 1873.

THE first of these works was the subject of merited commendation by many most distinguished Basque scholars at the Congrès Scientifique de France, held at Pau in the spring of the present year. M. L. Gèze, as he informs us in his preface, belongs to the increasing band of scholars who, though not "Escualdun," have mastered the difficulties of "Escuara," and who have generously endeavoured to smooth the way for others who may succeed them. M. J. Vinson, one of the joint editors of the *Revue Linguistique*, author of the *Notions Grammaticales* anonymously prefixed to the reprint of the *Guide Élémentaire de la Conversation Français-Basque* in the Labourdin dialect, is also an example of a foreigner successfully writing on Basque grammar.

Both of these works are written with a view to practical ends rather than to comparative or scientific philology. Each begins with a few remarks on Basque orthography and pronunciation, but with scarcely sufficient attention to the latter; although perhaps enough is said for practical purposes. We think, however, that it would have been well for M. Gèze to notice that in pronouncing the *u* as in French, the Souletin stands alone among the Basque dialects. In the others it is pronounced more as the Spanish or English *u*. Thus the Souletin *ou* represents the *u* of the other dialects. Without a knowledge of this fact a stranger might not immediately see that, e.g. *ur* (Labourdin) and *hour* (Souletin) water, are identical words, the difference of orthography depending solely on the pronunciation. In the *s* we prefer the fuller explanation of M. Gèze to that of M. Vinson. *S*, says the former (p. 2), "A un son spécial qui se rapproche du *ch* français. Dans quelques mots que l'usage enseigne, il a un son doux qui se rapproche du *j*." The latter merely says: "*s*, presque comme *ch* français." But Prince L. L. Bonaparte, in a paper read before the Philological Society, seems to have hit the mark as to the relations of *j* and *s*. "*j* in Soule becomes almost French *j*; and in Roncal and other places it is *sh*. The *s* has a peculiar palatalized sound throughout" (*Athenæum*, June 14, 1873). Both MM. Gèze and Vinson omit to notice the peculiar modification of *s* after *t* in the middle of a word. We have never

succeeded in representing this to our satisfaction by any collocation of letters; and that the difficulty is not imaginary the various methods employed in writing a word like Itatzu prove. The official orthography seems now to be Itxassou. Other combinations are Itxatsou, Itsatsou or *u*. We have got French, Gascons, English and Germans to pronounce this word after the natives, but never (as it seemed to our ears) with complete success. This may seem to be trifling, but the real interest of Basque does not lie in its being a spoken language or in its modern literature, but in its place in comparative philology, and in the light thence thrown on ethnology and anthropology. It seems to us that in attempting to decipher the characters of the so-called Iberian (presumed Basque) inscriptions and coins, it is of the highest consequence to determine what sounds in modern Escuara are most peculiar to it; for these would be most probably those which are expressed in the less known characters of those inscriptions.

In endeavouring to write for practical purposes only we think that M. Gèze has somewhat confused his subject by attempting to form a Basque grammar on too close an analogy with French and Latin grammar; e.g. he writes (p. 6): "L'article n'existe pas en basque," and, after explanation of its functions in French, "en basque ces deux buts sont remplis par des différences dans la terminaisons des mots." He gives (p. 18) a table of terminations of the substantive, and makes (p. 7) fourteen cases: three nominative, four dative, two each for gen., accus., and abl., and one vocative. The two simple nominative are *a* singular and *ac* plural. We think the explanation of M. Vinson (p. ix) quite as simple, and far more scientific. "Il n'y a pas là, à proprement parler, de déclinaisons analogues à celles du latin et du grec. Toutes ces terminaisons accumulées en basque les unes sur les autres, ne sont point des cas, mais bien de véritables particules qui jouent le rôle de nos articles et de nos prépositions, qui, au lieu de se mettre devant le mot, se placent derrière lui et qu'on a pris l'habitude, dans l'écriture, de réunir à ce mot. . . Le basque a un article défini qui est *a* au singulier et *ak* au pluriel."

Thus when M. Gèze comes afterwards to treat of prepositions (pp. 28, 29) he is involved in ambiguities. "Les prépositions qui se joignent au substantif ont beaucoup de rapport avec les terminaisons de la déclinaison. La distinction est presque nulle, et il n'est pas deux grammairiens d'accord sur le point de séparation." Would not some of this confusion be avoided by the remark that many parts of speech which are pre-positions in French and Aryan tongues become post-positions in Basque, and when joined to the substantive serve to mark the inflexion? Extending this remark it becomes at once apparent that the Basque is an agglutinative language; although it may be difficult to determine with what member of that extensive family it may have the closest affinity. Analogies, more or less close, have been detected by Prince L. L. Bonaparte with the Finnish; by M. d'Abbadie with the Hamitic; by Charency and others with the Algonquin and some other Canadian dialects; by Vinson with the Dravidian; and by Sayce with the Accadian. All these are agglutinative languages, and consequently all comparisons of Basque with Hebrew or other Semitic tongues, and with Keltic, whether as parent, sister, or daughter, or with any other Aryan tongue, would seem beside the mark. In common with other agglutinative tongues, the Basque possesses great powers of assimilation and facility for producing new forms. These powers it has most freely used on the languages of all races with which it has come in contact: hence the very mixed nature of the vocabulary, and the danger of hazardous theories as to the character of the language from it.

We are sorry to see that M. Gêze has made so much use of ecclesiastical Basque in the vocabulary appended to his Grammar. It is this which, to our mind, partially vitiates the labours of so many Basque scholars, especially of foreigners, e.g. the late Philips of Vienna. The real interest of the language lies in the portion, if it can be discovered, anterior to Christianity and unaffected by it. It is true that the older books and MSS. are difficult to obtain, and have the reputation of being almost unintelligible. Yet for the Souletin dialect there are the poems of Oyhenart, and the proverbs collected by him. Songs and ballads, at least modern ones, are not wanting in that dialect. Another and much more plentiful, but as yet almost unused source, is the pastorales or dramas, which are written almost exclusively in the Souletin dialect, and of which numerous MSS. are in possession of the village "éditeurs." We do not suppose that any of these are of any antiquity (the subjects seem to be taken either from the Chansons de Geste, or from the lives of the Saints), but dramatic literature often prefers and preserves more archaic forms than those used in other branches of literature.

As to the unintelligibility of the older Basque, this we are persuaded has been greatly overstated. The difference is often mainly orthographical. The forthcoming edition of the poems of Bernard Dechepare, now in the press at Bayonne, under the superintendence of M. J. Vinson, will, we think, establish this. M. d'Abbadie assures us that the Basque of the oldest MSS., though differing widely from the literary language, is almost identical with the "Basque de cuisine" of the present day. Many of the words which Larramendi was supposed to have invented in his *Diccionario trilingue* have been discovered by Prince Bonaparte to exist in various dialects. One branch of allied investigation, and one which can only be successfully followed by native Basques, should be attended to without delay—this is the collection of whatever may remain of genuine Basque folklore. One specimen of this which has been signalized to us as still existing, though unrecorded, is the legend of the Cyclops (Tartarua).

Among peculiarities of the Basque we may observe that its numerical system was perhaps originally quinal and not decimal; that the week apparently consisted of three days only, the first, middle, last day—Astelehen, astearte, asteazken; and, as stated on the authority of M. le Chanoine Inchauspé, that the names of all cutting instruments seem to have been derived from radicals signifying rock or stone. These and other peculiarities may at some future period give some aid towards an approximative conclusion as to the comparative antiquity of the Basque race and language.

WENTWORTH WEBSTER.

Forbiger's *Virgil*. 4th Edition. Vols. i. and ii. (*Eclues, Georgics, Aeneid* i.-vi.) Leipzig: Hinrichs.

It is unnecessary to dwell at length on the general characteristics of a work so well known to English scholars as Forbiger's edition of *Virgil*: on the candour and generosity with which, often at the expense of the form of his notes, the editor is careful to embody the views of all the better commentators on his author: on the fulness of his illustrations, the multitude of his references, and the general moderation and good sense of his criticism and views of interpretation. More than twenty years have elapsed since the appearance of Forbiger's third edition: and he has taken the trouble, *more suo*, to make the notes now before us a chronicle of all that criticism has done for *Virgil* in the long interval. English scholars will be especially glad to find that the labours of Conington have received the fullest and most liberal recognition. It is almost needless to state that

Forbiger has to a great extent reformed the orthography with which he was contented in 1852, though he does not follow Ribbeck in culling from the MSS. such choicer rarities as *quodannis*, *sephyris*, *forsitam*, *possimus* (for *possumus*), *bocula*, *fraglantia*. The spelling of the notes has however not been thoroughly recast; such *priscæ vestigia fraudis*, for instance, as *coelum* and *conditio* still occasionally lurking unamended.

In preparing his fourth edition Forbiger has, of course, not been uninfluenced by Ribbeck's text: but, though not so conservative as Conington, he has declined in a great number of cases to abandon his former judgment. He reads, for instance, in E. 1, 66, "rapidum Cretæ Oaxen," not with Ribbeck "rapidum cretæ": in E. 2 he declines to omit vv. 32-34: in E. 3, 110 he still reads, "haud metuet," not (as Ribbeck) "haud temnet": in G. 4, 62 he retains "jussos sapos" as against Ribbeck's "tussos": ib. 400 he reads "frangentur," not "franguntur": 415 "diffundit," not "defundit": in *Aen.* 1, 396 he altogether declines, we are glad to say, Ribbeck's "capsos"; in 2, 616 he still retains "nimbo," of which more below. Only once in the *Eclues* does Forbiger follow Ribbeck in adopting the numerical division of the lines which, under the name of *σχήμα καὶ ἀριθμὸν*, is familiar to the readers of Ellis's *Catullus*. The one exception is the eighth Eclogue, where Forbiger has followed not Ribbeck's arrangement (which appears to us the best), but Gebauer's. In the *Georgics* it appears that Forbiger mostly approves of Ribbeck's transpositions, though as a rule (exceptions are G. 3, 120-122, 4, 248 foll.) he avoids altering his text to suit them. As he nowhere mentions, we conclude that he had not when writing his notes yet come across, Conington's criticisms of Ribbeck's Prolegomena published at the end of the third volume of his *Virgil*. Conington's mastery of the literary point of view, so important in dealing with a poet like Virgil, enabled him to show that in most cases where Ribbeck proposes a transposition the traditional order is better suited to the spirit and genius of Virgil's composition. We would refer in particular to Conington's discussions of G. 2, 371 foll. and 4, 228 foll. (vol. iii. p. 472-3), as striking instances of the truth of this remark.

The main body and the general character of the commentary remain the same as in the third edition, though the editor has swelled its bulk very considerably (in the second volume by some 130 pages) by the mass of fresh discussion and illustration introduced. A mere commendation of its laborious fulness would be of little service: it may be more useful to point out a few passages in which further illustration of Virgil's language seems still possible.

In E. 4, 15 Virgil says, speaking of the righteous king of his prophecy, "Ille deum vitam accipiet, divisque videbit Permixtos heroas, et ipse videbitur illis": words which are generally referred to the return of the golden age, when men, according to Hesiod, "lived like gods," and to the familiar intercourse between gods and men supposed by the Roman poets (not by Hesiod) to be a characteristic of the golden age. Virgil's words will no doubt bear this simple meaning: but the phrase "deum vitam accipere" is hardly an obvious equivalent for "deorum vitam agere": nor, when we consider that Virgil elsewhere uses the simple expression, "fruitur deorum colloquio," does it seem natural that he should have meant no more than this by the remarkable words, "divosque videbit," &c. It seems to us possible that the language of the whole passage is adumbrated from the mysteries: "accipiet" being suggested by the phrase "sacra accipere," "to be initiated into mysteries," "deum vita" by the popular notion (see Plato *Phaedo*, pp. 69, 81) that an initiation into the Eleusinia was an introduction to

a life with the gods, and "divosque videbit," &c., to the exhibition of statues of gods and heroes which was one of the chief attractions of the Eleusinia. Thus "deum vitam accipiet" will mean "shall be initiated into the life of the gods." This criticism may appear far-fetched, but it should be remembered that Virgil chose his words with extraordinary care, often repeating himself with little or no variation when the language appeared to him to be a perfect expression of his thought, and hardly ever, in important matters, using language which had not to his mind, if not some cherished association, at least some more or less exquisite justification.

The difficult passage *G.* 4, 290 foll., where Virgil seems to have confused his geography beyond ordinary poetical licence or conventionality in making the Nile flow from India ("usque coloratis amnis devexus ab Indis") may perhaps be illustrated by an indication of the popular conceptions of geography afforded by Arrian (6, 1), according to whom Alexander, on first seeing crocodiles on the Indus, concluded that he had discovered the upper course of the Nile. Such an idea could not have been possible, had not considerable confusion existed at the time in the popular imagination as to the limits and extent of Africa and Asia: and whether the popular imagination on those matters was more enlightened in the time of Augustus than in that of Alexander may be doubtful. To take "Indis" of the Aethiopians, as Forbiger still does, would not be necessary if our hypothesis be correct.

In the discussion on the first lines of the *Aeneid* Forbiger might have added that the words "Arma virumque cano" are found scribbled on the walls of Pompeii, furnishing further proof that they were the first words of the poem. It may be also observed here (as we do not think any commentator has remarked it) that although several expressions in the opening of the *Aeneid* recall the opening of the *Odyssey*, the rhythm and general structure of the first seven lines of the *Aeneid* (beginning with "Arma virumque") are taken from that of the first seven lines of the *Iliad*: and that the first two and the last lines of the seven in each case are, in point of metre, precisely similar.

In 1, 22 ("sic volvere Parcas"), and the similar passage 3, 375, it seems possible that the word "volvere" was suggested by *κυλινδεῖν* in *Od.* 8, 81, *τότε γὰρ ῥα κυλινδετο πῆμας ἀρχὴ Τρωσὶ τε καὶ Δαναοῖσι Διὸς μεγάλου διὰ βουλὰς.*

Several passages have been hitherto passed over in which the narrative of the first *Aeneid* recalls passages in the early part of the *Odyssey*: thus Virgil's "Sis felix quaecumque" is Homer's *κλῶθι, ἀναξ, ὅτι ἐσσί* (*Aen.* 1, 330, *Od.* 5, 445) where also Homer's *πολλὰ μογήσας* seems to have suggested Virgil's "nostrum laborem." Venus' "haud equidem tali me dignor honore" (1, 335) is like Ulysses' *οὐ γὰρ ἐγωγε Ἀθανάτοισιν ἔοικα* (*Od.* 7, 208). "Quisquis es, haud credo, invisus caelestibus auras Vitalis carpis, Tyriam qui advenis urbem" (1, 387) does not so much suggest *Od.* 3, 27 as 6, 240, where Nausicaa says *οὐ πάντων ἀέκητι θεῶν, οἳ Ὀλυμπον ἔχουσι, Φαίηκεσσ' ὅδ' ἀνὴρ ἐπιμύσγεται ἀντιθέοισιν.* The grove in the midst of Carthage (*Aen.* 1, 441) is suggested by the *ἄγλαὸν ἄλσος Ἀθήνης* near the city of the Phaeacians, *Od.* 6, 291.

In *Aen.* 1, 374 after "si vacet audire" Forbiger reads "diem Vesper componet," Conington "componat." Forbiger may be right, though we suspect that strict grammar is on Conington's side. But Forbiger overstates his case when he speaks of "almost all MSS." giving "componet": for the authority of the two important uncials, Pal. and Rom., the first of which reads originally and the second without any alteration "componat," is surely sufficient to counterbalance a host of inferior testimony. Nor do we understand how Forbiger can appeal to Orelli's

Cicero as giving in the similar passage, *Tusc.* 5, 35, 102, "dies deficiat, si velim paupertatis causam defendere." In the edition of Orelli now before us (1861) Baiter distinctly reads *deficiat*. And the passage from Saleius Bassus quoted by Forbiger at the end of his note in support of *componet* ("Sed prius emenso Titan versetur Olympo, Quam mea tot laudes decurrere carmina possint") surely makes very strongly for *componat*.

1, 599. May not "exhaustos casibus" be a Virgilian inversion for "exhaustis casibus"?

2, 615-6. "Iam summas arces Tritonia, respice, Pallas Insedit, nimbo effulgens et Gorgone saeva." We are glad to see that Forbiger retains "nimbo" here, in spite of the preference of most modern scholars for "limbo," the variant mentioned by Servius. Whence, indeed, could "nimbo" have come, except from the hand of Virgil? Forbiger has, however, hardly done justice to Conington's opinion that Virgil in this passage meant to translate *Il.* 15, 308, where Apollo is described as *εἰμένος ὤμουιν νεφέλην, ἔχε δ' αἰεῖα θεῶν*: a comparison which, if correct (and it is at least very plausible), shows that "saeva" is the abl., not the nom. We may add that there are two passages which, so far as we know, have been hitherto overlooked by the advocates both of "nimbus" and "limbus." The first is *Il.* 18, 203 foll., where Athene arms Achilles with the aegis and crowns his head with a cloud from which issues a blaze of flame: the second, from a very different poet (Prudentius, *contra Symmachum* 2, 576), makes for "limbum": "Nec Paphiam niveae vexere columbae, Cujus inauratum tremeret gens Persica limbum."

3, 525. "Magnum cratera corona Induit": is it possible that in this and similar passages Virgil was mistranslating Homer's *ἀνθεμῶντι λέβητι*, *Od.* 3, 440?

6, 126. "Facilis descensus Averno": the nearest Greek parallel to (perhaps the origin of) this passage seems to be Aeschylus quoted by Plato (*Phaedo*, p. 108 a) *ἐστὶ δ' ἀρα ἡ πορεία οὐχ ὡς ὁ Αἰσχύλου Τηλέφος λέγει· ἐκεῖνος μὲν γὰρ ἀπλὴν οἶκον φησὶν εἰς Αἴδου φέρειν.*

6, 273 foll. "Vestibulum ante ipsum primisque in faucibus Orci," &c. Germanus showed that Virgil was here thinking of *Lucr.* 3, 65 foll.: but Virgil's debt to the third book of Lucretius does not end here. Notice Virgil's "terribiles visu formae," "luctus," "ultrices curae," "morbi," "metus," "sopor," and then read side by side with his description *Lucr.* (3, 459 foll.) describing the diseases of the mind:—

"His accedit uti videamus, corpus ut ipsum
suscipere immanis morbos durumque dolorem,
sic animum curas acris luctumque metumque,

interdumque gravi lethargo fertur in altum
aeternumque soporem oculis nutuque cadenti."

Virgil, *more suo*, personifies where Lucretius employs abstract expressions. Now if we are right in comparing these passages, it seems to follow, as was suggested some years ago by a reviewer of Conington's second volume, that Virgil's "consanguineus Leti Sopor" is not "sleep" but "lethargy": that Seneca so understood Virgil seems very probable from the description of Hades in the *Hercules Furens* (a passage modelled in every line upon Virgil), where we read (v. 690), "Taxo imminente, quam tenent segnis Sopor, Famesque maesta tabido rictu jacens," &c. Forbiger is of course right in quoting Hesiod, *Theogony* 758: but he might with advantage have brought out more clearly that Hesiod's *ἕπνος καὶ θάνατος, δεινοὶ θεοί*, have their abode in the underworld.

6, 427. "Infantumque animae flentes in limine primo" is explained by Conington as a reference to the Roman habit

of burying new-born infants "in suggrundis," under the eaves of the house: Forbiger does not allude to this interpretation, nor does he fully discuss the difficulty of the line. It may perhaps be worth noticing that the ghost in Plautus' *Mostellaria* (2, 2, 67) is made to say, "Nam me Acheruntum recipere Orcus noliit, Quia praemature vita carco." The infants in *Virgil* are indeed allowed to cross the Styx: but they do not get further than the threshold of Orcus. Both the passage in *Plautus* and that in *Virgil* seem to be based on a notion that a full term of life ended by a natural or honourable or happy death was a necessary condition for a complete admission into the under-world. We have not been able to pursue the traces of this notion any further: but its existence seems to be confirmed by the fact that in *Virgil*'s Hades the unjustly-condemned, suicides, and victims of unrequited love have their place next to the infants.

6, 545. "Explebo numerum, reddarque tenebris." Mr. Long's idea that "numerus" means "my place" is confirmed by Seneca *ad Marciam* 12, 3, "degenerem aliquid et numerum tantum nomenque filii expleturum": Forbiger seems inclined to take it as = "the number of the shades."

A passage in the 47th poem of Antipater of Sidon will illustrate "Sed Nox atra caput tristi circumvolat umbra": he says there of Erinna οὐδὲ μελαίνης Νυκτὸς ὑπὸ σκιερῇ κωλύεται πτέρωγι. It is curious that Lucretius should have translated the last two lines of the same poem.

Before bringing this notice to a close we should add that the book is disfigured by a considerable number of misprints, e.g. *rarum* for *ramum* in 5, 854. It is inevitable that in such a mass of references as Forbiger makes a point of giving there should be some inaccuracies: we have noticed the following:—On 1, 264 Forbiger quotes 6, 852 and 8, 316 as instances of "mores" used for "leges": in both places *Virgil* has the singular of *mos*: the further reference to 8, 42 and 11, 708 we cannot understand. On 1, 269 "annuos orbes" is quoted from 5, 46 instead of "annuus orbis." On 1, 499 Forbiger remarks, "Alibi Vergilius syllabam (primam voc. *Dianae*) ubique corripit, etiam Nominativo xi. 582." In that passage ("sola contenta Diana") "Diana" is the abl. On 2, 585 "Calydona merentem" is quoted from 7, 307 as if "merentem" were equivalent to "sontem" and had no accusative after it: the fact being that in that passage "merentem" governs "scelus." On 2, 273 a reference is made to the *eighth* book of Tacitus' Histories. On 6, 79 the line of Varius "Insultare docet campis fingitque morando" is quoted from Macrobius without any hint as to its real author, so that an uninformed reader would suppose it had been written by Macrobius himself. On 6, 254 we cannot comprehend what Forbiger means by saying that we find *semper* (with a long final syllable) in *Lucretius* 3, 2. The word *semper* does not occur in that line, and we had always supposed that Lucretius rarely, if ever, allowed himself such a licence.

We look forward with great interest to the appearance of the third volume, which will complete the commentary on the *Aeneid*.
H. NETTLESHIP.

Intelligence.

The English Dialect Society now numbers about 150 members, at a subscription of half-a-guinea per annum; the hon. sec. being the Rev. W. W. Skeat, 1, Cintra-terrace, Cambridge, and the treasurer the Rev. J. W. Cartmell, of Christ's College, Cambridge. Now that several communications have been sent in or are preparing for publication, new members are much wanted to pay for the printing of the matter collected. The first publications of the Society, issued to subscribers for the year 1873, will be ready by the end of the year. Glossaries of words in use in Swaledale, in Nidderdale, near Leeds, and in Hampshire, are in course of preparation. A glossary of Yorkshire words, printed in 1781, will be reprinted shortly.

Contents of the Journals.

Rheinisches Museum, vol. xxviii., pt. 3.—W. Ihne: The Development of the Comititia Tributa. [Proposes a new view as to the import of the Valerian, Publilian, and Hortensian Laws.]—W. Vischer: Did they stand or sit in Greek popular assemblies? [Decides that they sat.]—H. Usener: *Vergessenes*. [A number of interesting miscellanea, on Cicero's Hortensius, the early history of Greek comedy, &c.]—G. Kaibel: Quaestiones Simonideae.—O. Ribbeck: Critical contributions to Dracontius.—M. Isler: On the Lex Poetilia de ambitu.—W. Ihne: On Hannibal's absence from Carthage. [Seeks to show that Hannibal lived five years at Carthage after his father's death.]—W. Gilbert: The date of the Supplices of Aeschylus. [Supplices said to be one of the very earliest of A.'s dramas.]—A. Duncker: Roman pottery-marks from Ruckingingen.—W. Schmitz: On the Tironian Notes.—J. Krauss: Epistolum Homericum.—C. Badham: Coniectanea. [Some noteworthy suggestions on the text of Plato.]—W. Teuffel: On Horace. [A. P. 220-250].—On the Rhetorica ad Herennium.—G. Kiessling: On Cicero and Seneca Rhetor.—C. Halm: On the Dialogus de Oratoribus.—O. Ribbeck: On the same.—L. Müller: On Nonius.—The same: August Meineke. [Severely criticizes Ranke's Life of Meineke.]—Erotemata philologica.

Hermes, vol. vii., pt. 4.—M. Haupt: Coniectanea.—M. Haupt: Fragment of a panegyric on King Theodahad. [The fragment published some years ago by M. d'Arbois de Jubainville, whose view as to the "clementissimus rex" mentioned is accepted by H.]—H. Weil: The Oetaea in the Fourth Century. [An attempt to fix the limits of the territory of the Oetaeans: a map accompanies the essay.]—E. Hiller: The Athenian Odeons. [On the ᾠδεῖον of Pericles as the place for the προδῶν or rehearsal of plays.]—C. Curtius: An Inscription from Lesbos. [An interesting document in Lesbian Aeolic, presumably of the time of the Emperor Commodus.]—H. Bonitz: On Aristotle's *De Anima*. [Explanations of sundry places in Bk. I.]—N. Wecklein: The torch-race. [With remarks on the religious character of the institution.]—V. Gardthausen: Interpolations in Ammianus.—R. Hercher: Notes on Greek prose authors. [Mostly emendations on the *Orros* of the pseudo-Lucian.]—Th. Mommsen: The Verona list of consuls from A.D. 439 to 494.—H. Jordan: Masons' marks. [Suggests that certain symbols on Roman masonry, which have been taken for letters, were mere marks for the guidance of the workmen.]—G. Hirschfeld: Boundary-stones of Trittyes. [On a little inscription recently found at Peiraeus.]—R. Hercher: On the fragments of the Romance of Constantinus Manasses. [Various readings after a fresh inspection of the MS.]—Index to vol. vii.

New Publications.

- AMMAU, John Conrad, M.D. A Dissertation on Speech. (Originally printed in Latin by John Walters, Amsterdam, 1700.) Sampson Low.
- BEGEMANN, W. Das schwache Praeteritum der germanischen Sprachen. Berlin: Weidmann.
- DOBREE, Adversaria critica, cum praefatione Gulielmi Wagneri. Vol. I. Pars I. (Calvarys philol. und archäolog. Bibliothek.) Band 16 (II. Serie I.) Berlin: Calvary.
- FRAGMENTUM medicum graecum a C. Bursian editum. Jena: Neuenhahn.
- KOHLMANN, R. De verbi graeci temporibus. Halle: Lippert.
- POTT, Prof. Dr. A. F. Etymologische Forschungen auf dem Gebiete der indogermanischen Sprachen. Band 5. Detmold: Meyer.
- REDSLOB, Th. M. Die arabischen Wörter m. entgegengesetzten Bedeutungen. Göttingen: Vandenhoeck und Ruprecht.
- SCHINCK, E. De interjectionum epiphonematumque vi atque usu apud Aristophanem. Halle: Lippert.
- VOLKMAN, R. Observationes miscellaneae. 2 Partes. Berlin: Calvary.
- ZACHER, K. De prioris nominum compositionum Graecorum partis formatione. Halle: Lippert.

THE ACADEMY.

"INTER SILVAS ACADEMI QUÆRERE VERUM."

Vol. IV.—No. 80.

Readers are reminded that the mention of New Books, Articles, &c., in our lists is intended as a guarantee of their importance. The Editor of THE ACADEMY cannot undertake to return communications which are not asked for.

The Editor cannot reply to questions from authors respecting the notice of their books.

The next number will be published on Wednesday, October 1, and Advertisements should be sent in by September 27.

THE ACADEMY for the Continent may be obtained on publication of the following booksellers:—

Berlin.—ASHER & CO.
Brussels.—MUQUARDT.
Calcutta.—G. C. HAY & CO.
Copenhagen.—GYLDENDAHLL.
Florence.—E. GOODBAN.
Frankfort.—C. JÜGEL.
Geneva.—H. GEORG.
Leipzig.—A. DÜRR.
Naples.—Mrs. DORANT.

Paris.—GALIGNANI & CO.
Rome.—J. SPITHOVER.
Rotterdam.—H. A. KRAMERS.
St. Petersburg.—I. ISSAKOFF.
Stockholm.—SAMSON & WALLIN.
Turin.—LOESCHER.
Vienna.—GEROLD & CO.
 UNITED STATES.
New York.—WILMER & ROGERS.

••• BOOKS FOR REVIEW may be sent to the care of Messrs. WILLIAMS and NORGATE, or to their Agents on the Continent.

By ROBERT FERGUSON, 8vo, price 14s.

The Teutonic Name-System, applied to the

Family Names of France, England, and Germany.

"The interesting and comprehensive problem the author himself thus sets before us. His object is to bring into connection the family names of France, England, and Germany, so far as the German element is concerned, as members of one common family, and to arrange them on a definite system, in accordance with the nomenclature of the old Germans. He holds the opinion that a large proportion of French as well as of English names are of Teutonic origin, which, heretofore, has not been assumed to be the case to the same extent. All this he has worked out with independent judgment, and, it must be admitted, with general correctness; he has, moreover, made some new suggestions, which commend themselves, for the explanation of French and English names."—*Professor Dietrich, in the Jahrbuch für Romanische und Englische Literatur.*

WILLIAMS & NORGATE,

14, Henrietta-street, Covent Garden, London; and
 20, South Frederick-street, Edinburgh. STEEL BROTHERS, Carlisle.

New Publications of Georg Reimer, Berlin:

1. CORPUS INSCRIPTIONUM ATTICARUM consilio et auctoritate Academiae litterarum Regiae Borussiae editum. Volumen I. Inscriptiones Euclidis anno vetustiores. Edidit ADOLPHUS KIRCHHOFF. 24s.

2. CORPUS INSCRIPTIONUM LATINARUM consilio et auctoritate Academiae litterarum Regiae Borussiae editum. Volumen III. Inscriptiones Asiae, provinciarum Europae Graecarum, Illyrici Latinae. Edidit THEODORUS MOMMSEN. £5 8s.

Pars prior inscriptiones Aegypti et Asiae, inscriptiones provinciarum Europae Graecarum, inscriptionum Illyrici partes I—V comprehendens.

Pars posterior inscriptionum Illyrici partes VI VII, res gestas divi Augusti, edictum Diocletiani de pretiis rerum, privilegia militum veteranorumque, instrumenta Dacia comprehendens.

3. NATÜRLICHE SCHÖPFUNGSGESCHICHTE. Gemeinverständliche wissenschaftliche Vorträge über die Entwicklungslehre. Von Dr. ERNST HAECKEL, Professor an der Universität Jena. Vierte verbesserte und vermehrte Auflage. 8vo. 10s.

London: WILLIAMS & NORGATE.

University College, London.—Department of the Fine Arts.

The Slade Professor, E. G. POYNTER, Esq., A.R.A., will deliver an INTRODUCTORY LECTURE, open to the public, at 4.30 P.M. on Thursday, October 2.

The CLASSES for DRAWING, PAINTING, and SCULPTURE will begin on the following morning at 9.30.

The late Mr. FELIX SLADE has by his will founded SIX SCHOLARSHIPS of £50 per annum each, tenable for three years by Students of the College for proficiency in DRAWING, PAINTING, and SCULPTURE. Two of these Scholarships may be awarded in 1874, the competition for which will be limited to those who enter the Fine Art Classes before November 16 next, and whose age on June 6, 1874, will not be more than nineteen years. Ladies, as well as gentlemen, are eligible to obtain Slade Scholarships.

Prospectuses, containing full information respecting Fees, Times of Class Meetings, the Regulations relating to the Slade Scholarships and Prizes, with other particulars, may be obtained on application at the College, Gower-street, W.C.

JOHN ROBSON, B.A.,
 Secretary to the Council.

August, 1873.

The Owens College, Manchester. (The Session 1873-4 will be opened in the New Buildings in Oxford-road.)

PRINCIPAL . . . J. G. GREENWOOD, B.A.

PROFESSORS AND LECTURERS.

Greek	Professor J. G. GREENWOOD, B.A., (Fellow of Univ. Coll., London.)
Latin	Professor A. S. WILKINS, M.A., (Fellow of Univ. Coll., London.)
Comparative Philology....	Assistant Lecturer in Greek and Latin, Mr. EDWIN B. ENGLAND, M.A.
English Language and Literature.....	Professor A. W. WARD, M.A., (Fellow of St. Peter's Coll., Camb.)
Ancient and Modern Hist.	Assistant Lecturer,— Mr. THOS. N. TOLLER, M.A., (Fellow of Christ's College, Camb.)
Mathematics	Professor THOMAS BARKER, M.A., (Late Fellow of Trin. Coll., Camb.)
	Assistant Lecturer,— Mr. A. T. BENTLEY, M.A.
Natural Philosophy.....	Professor BALFOUR STEWART, M.A., LL.D. F.R.S.
Physical Laboratory.....	Professor THOMAS H. CORE, M.A., Demonstrators. { Mr. F. KINGDON. Mr. A. SCHUSTER, Ph.D.
Civil and Mechanical Engineering.....	Prof. OSBORNE REYNOLDS, M.A., (Fellow of Queen's College, Camb.)
Geometrical and Mechanical Drawing.....	Assist. Mr. JOHN B. MILLAR, B.E.
Logic and Mental and Moral Philosophy.....	Professor W. STANLEY JEVONS, M.A., F.R.S., (Fellow of Univ. Coll., London.)
Political Economy.....	Professor JAMES BRYCE, D.C.L., (Fellow of Oriel College, Oxford.)
	Assistant Lecturer,— Mr. T. E. HOLLAND, M.A., B.C.L., (Late Fellow of Exeter Coll., Oxf.)
Jurisprudence and Law...	Do. Mr. J. B. GUNNING MOORE, M.A. Do. Mr. WM. R. KENNEDY, M.A., (Fellow of Pembroke Coll., Camb.)
	Professor H. E. ROSCOE, B.A., Ph.D., F.R.S.
Chemistry.....	Senior Demonstrator,— Mr. C. SCHORLEMMER, F.R.S.
Chemical Laboratory.....	Junior Demonstrator and Assistant Lecturer,— Mr. W. DITTMAR, F.R.S.E. Assistant { Mr. W. C. WILLIAMS, Dmnstrs. { Mr. H. GRIMSHAW.
Organic Chemistry	Lecturer,— Mr. C. SCHORLEMMER, F.R.S.
Animal Physiology and Zoology.....	
Vegetable Physiology and Botany.....	Professor W. C. WILLIAMSON, F.R.S.
Practical Physiology and Histology.....	Professor ARTHUR GAMGEE, M.D., F.R.S.
Geology and Palaeontology	Lecturer, Mr. W. BOYD DAWKINS, M.A., F.R.S., F.G.S.
Mineralogy.....	Lecturer, Mr. CHARLES A. BURG-HARDT, Ph.D.
Oriental Languages.....	
German and Italian	Professor T. THEODORES.
French Language and Literature.....	Lecturer, Mr. HERMANN BREY-MANN, Ph.D.
Free Hand Drawing.....	Lecturer, Mr. WILLIAM WALKER.
Harmony and Musical Composition	Lecturer,— Mr. FREDK. BRIDGE, Mus.B.

The NEXT SESSION COMMENCES on the 7th October.

Candidates for Admission must not be under fourteen years of age, and those under sixteen will be required to pass a preliminary examination in English, Arithmetic, and the elements of Latin.

Prospectuses of the several departments of the Day Classes, the Evening Classes, and the Medical School, and of the Scholarships and Entrance Exhibitions tenable at the College, will be sent on application.

J. HOLME NICHOLSON, Registrar.